M. Aurelius Antoninus (Mr.)
called the Philosopher, &c.

THE COMMENTARIES OF THE EMPEROR MARCUS ANTONINUS.

Tranſlated from the GREEK,

By Mr. THOMSON.

LONDON:
Printed in the Year, 1747.

GLASGOW:
Re-printed for ROBERT URIE, MDCCLXVI.

BRITISH MUSEUM

THE PREFACE.

ALTHOUGH no praiſe can raiſe a laſting eſteem of a thing, that can be tried and examined, above what its intrinſic value naturally produces, and all that is neceſſary is to place the thing itſelf in a proper light, for the diſplay of its worth; I cannot nevertheleſs forbear to ſay ſomething of a book which I took the pains to tranſlate, and after ſeveral years, am induced to publiſh, not without ſome opinion of its utility, from the impreſſion which the reading of it made upon myſelf. The book is not altogether unknown to the public, and even very coarſe copies of an excellent original have been well received, if one may judge from the repeated editions of ſome former tranſlations. That of Meric Caſaubon *is every where rude and unpoliſhed, often miſtakes the author's meaning, and ſometimes is unfair. That of* Jeremy Collier *bears ſo faint a reſemblance of the original in a great*

many places, that I cannot imagine how it could be copied from it. The tranſlation lately publiſhed at Glaſgow *is an improvement upon* Caſaubon's, *but comes far ſhort of the perfection I aimed at; and wherein I have failed, ſhould be glad to ſee another attain.*

But to return to the commendation of a book, the turning whereof into our native tongue, I thought no unmanly or unprofitable abuſement in an abundance of leiſure. It is a collection of ſuch thoughts, as appeared to be of the greateſt importance to a great monarch, but whoſe perſonal merit far outſhone his imperial dignity; a prince who was the delight of his ſubjects while alive, and is now the admiration of all who are acquainted with his character: ſuch thoughts as when they once entered his mind he was unwilling to forget, and therefor committed to writing for the refreſhment of his memory, when his inclination led him to revive the ſame ideas. They are, I believe, the ſame, or of the ſame kind, with what he calls his Commentaries, Memoirs, or Memorandums in the book itſelf. For that is more likely to be true, than that a man of his turn of mind ſhould employ himſelf in writing, and often reading the tranſactions of his own times, as he plainly intimates that he did with regard to

theſe commentaries which he mentions. And whoever conſiders what was the chief object of his contemplation, and what his notion of human affairs, as both may be gathered from this book, will incline to the ſame opinion. Moreover, whatever is ſaid by way of precept, admonition, exhortation, reproof, is addreſſed to himſelf, his intention having been evidently no other, than to ſet down certain memorandums for his own uſe, without any view to the publication of what he wrote.

Theſe two remarks are ſufficient to explain the title of the book, as it ſtands in the original, and to juſtify that which I have given to the tranſlation.

The thoughts here inculcated are not ſuch as belong peculiarly to the rank and ſtation of the author, but they are ſuch as he judged to be of greater moment, than the ſubtileſt precepts in the arts of peace and war; as being, when once thoroughly imbibed, not only the true foundation of true ability in the management of great affairs, but alſo, as being the very eſſence of wiſdom, and of that felicity which attends it in all conditions of life. Here is the ſource of that magnanimity which enobles the meaneſt ſubjects, and raiſes princes to the higheſt pitch of glory. Here is the ſource of that conſtant ſerenity

and internal ſatisfaction of mind, which exhilerates even indigence, and without which even empire itſelf is a burden.

The book begins with an enumeration of ſeveral good qualities of thoſe about him, whoſe inſtruction and example contributed to the forming of his mind and manners. Which ſtrokes of character taken altogether are a large collection of the greateſt and rareſt virtues that adorn human nature, propoſed in a plain ſimple manner; without any ſuperfluous words, and glaring ornaments of ſpeech. Moreover. theſe pictures are the more moving and intereſting, that they are not propoſed barely in honour of the perſons characteriſed, but as the patterns on which our author ſtudied to form himſelf.

This beginning is followed by a collection of the moſt elevated thoughts concerning the harmony and progreſs of univerſal nature, and the proper virtues of human nature; thoughts that are apt to produce every thing that is praiſe-worthy, in the diſpoſition of their lives; and are the ſource of all that is reputed moſt ſublime in the greateſt poets and philoſophers. If they are not of ſuch general influence to retain men within the bounds of duty, as are the articles of the Chriſtian belief; they are eſtimable not-

withſtanding, in ſo far as they contribute to that end among the more incredulous part of mankind, and as having actually furniſhed the world with examples of the moſt exalted virtue. And a well-informed Chriſtian, who reſts upon and glories in his belief, not for its own ſake, and as the badge of a party; but in ſo far as it opens a wider door, to the attainment of thoſe virtues, wherein lies the perfection of human nature; cannot be diſpleaſed to ſee the duty of worſhipping God and loving our neighbour, drawn from what our own obſervation teaches us concerning the nature of God and man.

What theſe thoughts are, I leave the reader to gather from an attentive peruſal of the book itſelf. Thoſe that are moſt eſſential are often repeated, but always with ſome variety in the turn of the thought and in the form of the expreſſion. And what may ſeem difficult in one place is for the moſt part explained by what is ſaid in another.

It is evident that the author's notion of the univerſe as an eternal ſubſtance, paſſing through a coeval ſeries of changes, rooted in the ſame neceſſity by which the ſubſtance itſelf exiſts, but ſo as to be in the ſame degree under the adminiſtration and direction of the Gods, as principal members of this

great commonwealth: it is evident, I ſay, that this notion is not reconcileable with the Chriſtian philoſophy. But as certain it is, that it was the utmoſt effort of human reaſon among the Heathen philoſophers, towards accounting for the nature of things, conſiſtently with a due regard to thoſe opinions, rites and obſervances, which have been diſtinguiſhed by the appellation of ſacred; and which, notwithſtanding the abſurdity and even the pernicious tendency of many of them, in divers forms of religion that have been and are now eſtabliſhed in the world, are originally derived from, and owe their force to that natural propenſity which all men have, to fear and worſhip the inviſible power by which the world is governed.

But if Antoninus *differs from us in ſome points of ſpeculation, his doctrine concerning what ought to be the diſpoſition of men's minds, and the conduct of their lives, is altogether Chriſtian, and is enforced by the moſt moving and perſuaſive arguments to a rational mind, that ſtudies to be virtuous for virtue's ſake, that is to ſay, truly virtuous. For one who does good and abſtains from evil, only from hope of reward and fear of puniſhment, regards the objects of his hope and fear more than he does his duty; and although he may be a tolerable member of human*

ſociety, is as far from being a loyal ſubject of the ſovereign reaſon, as he who openly rebels againſt it. The cleanneſs of ſuch a man's hands may ſerve to veil, but does not purge the corruption of his heart; and though ſeemingly a free agent, he is in reality a ſlave to his own paſſions, which are the moſt outragious of maſters. Accordingly Antoninus *is not frightened into the road of duty, as froward children are checked by bugbears; but he reaſons himſelf into it, advancing from the conſideration of the perfection of human nature to the neceſſary means of attaining it. And that due regard may be had to God as conceived in the quality of a lawgiver, he attends alſo to the conſideration of what may be his will, and gathers it, not from any verbal declarations, to which his belief, it ſeems, did not extend, but from the properties and circumſtances of the divine works themſelves, according to this irrefragable rule, that if God is conſiſtent with himſelf, his will muſt be, that men ſhould act and be diſpoſed agreeably to the principal qualification of that nature which he has given them. Now the principal attribute of human nature is that whereby it is qualified to diſcern, wherein lies its own perfection and beatitude, and when diſcerned, to purſue the ſame invariably; ſo as being diveſted of falſe opinion, to be exempted from the neceſſary conſequence of vicious*

action. Accordingly in this purſuit of the perfection and beatitude of human nature, lies human virtue, as in deviating from that road, lies human vice: and every ſingle action is either virtuous or vicious, according as it leads to that end, or has a contrary tendency. This diſcerning faculty, raiſed to its full vigour and determining force, is called reaſon, and is that ſame reaſon in kind, allowing the other to be higher in degree, which Jeſus *manifeſted to the world, and in which the Apoſtle* John *ſays, there was light and there was life, that it was in the beginning, was with God, and even was God. In a word,* Antoninus *recommends ſuch virtue as is the ſpontaneous fruit of reaſon, and not the violent effect of fear. He adores and loves his God, and leaves it to the vulgar to fear their idols.*

I have retained the diviſion of the book into twelve ſections, and diſtinguiſhed the ſeveral articles or chapters of each ſection by the numerical figures, according as I thought the matter required that diſtinction.

There are ſome few places of the extent of a few words, where the author's meaning is either doubtful, or altogether inextricable, becauſe of ſome corruption or defect in the text, or becauſe of the author's

ſetting down only ſuch words, as might be a ſufficient memorandum to himſelf, but not ſufficient to convey his thought to other people. In the firſt caſe I have incloſed the moſt probable ſenſe between crotchets. The other caſe is marked out by one or more ſtars.

Readers, who are acquainted with the original, will judge for themſelves of the juſtneſs of the tranſlation, and whether many things, not underſtood by former tranſlators, are not placed in a true light. Other readers will be apt to judge favourably, if the thoughts appear ſolid, and worthy of ſueh a magnanimous and learned prince, as was the author; without my aſſerting that I have done tolerable juſtice both to the ſenſe and dignity of the original. If I have done right in the main, a few failings, that may poſſibly occur, ought to be forgiven.

To conclude, I affirm on good grounds, that this manual of Marcus Antoninus *contains more of uſeful matter than all the volumes of* Plato *and* Ariſtotle. *Whether the reader will uſe it or not, as ſuch matter ought to be uſed, let him ſee to that. All I can do is to tell him, that if he inclines to have ſuch a ſoul as* Marcus Antoninus *had, he cannot do better than frequently to view this picture of it. A*

picture as far beyond that, which is exhibited in the vaunted commentaries of Julius Cæsar, *as a model of human perfection, adorned and illustrated with magnificent views of universal nature, and lively images of its perpetual and most interesting contents, exceeds, in grandeur and utility, a bare specimen of crafty and fortunate ambition, couched in a fallacious and scanty narrative of such transient and now frivolous facts, whether projects or events, as frequently occur in the course of human affairs.*

23 OC 62

THE

THE COMMENTARIES OF MARCUS ANTONINUS.

SECTION I.

1. MY grandfather VERUS was my pattern for ſweetneſs of temper, and that meekneſs which excludes all anger and paſſion. The fame of my father's virtues, together with what rememberance I myſelf had of him, laid before me the modeſt and the manly. My mother's example taught me the worſhip due to the gods, the bounty in giving due to men, and abſtinence not only from injurious action, but even from the very thought of it; and moreover, the plain ſimple manner of life; very different from the luxury of the rich. I owe to my great grandfather, that I was not ſent to public ſchools, but had good teachers at home, and that, I know how neceſſary it is not to grudge any expence on that article.

2. I learned from my governor to deſpiſe the pitiful factions of the circus and amphitheatre, to be neither for the green nor the blue, neither a Parmularian, nor Secutorian: what it is to endure labour: to be ſatisfied with little: to do things one's ſelf without the miniſtry of others: not to be pragmatical and meddling: and not to have ears open to ſlander. From DIOGNETUS, not to be eager in the purſuit of trifles: the not believing what is ſaid by juglers and pretenders to miracles, concerning the power of charms, the caſting out of dæmons, and the like: not to keep quails for game, or be fond of any ſuch amuſements: to bear freedom of ſpeech in other people. I owe alſo the ſame perſon that I took a liking to philoſophy; that I heard firſt BACCHIUS, then TANDASIS and MARCIANUS: that I wrote dialogues early in my youth: that the couch, the ſkin, and other ſuch implements of the Grecian education became agreeable to me.

3. From RUSTICUS I took the hint, that the frame and temper of my mind wanted amendment and correction: not to fall into the uſual heats and zeal of wrangling ſophiſts and captious reaſoners: not to ſpend time in writing pieces of theory and meer notional treatiſes: not to uſe inciting and exhortatory ſpeeches: not to ſtudy to be admired by aſſuming an air of auſterity, or that

of a man of great buſineſs and importance. To deſiſt from the ſtudy of rhetoric, poetry, and witty conceits: not to ſtalk about in full dreſs at home, or give way to any ſuch fopperies: to write letters in a plain ſimple ſtile, like that which the ſame RUSTICUS ſent from Sinueſſa to my mother: to be ſo diſpoſed towards thoſe who have any way offended or wronged me, as to be eaſily and perfectly reconciled to them, how ſoon they are willing to acknowlege their fault and return to their duty: to read with cloſe attention, and not to be ſatisfied with taking a ſlight general view of the matter: not to be haſty in aſſenting to what is ſaid by people about me: to him alſo I am obliged for becoming acquainted with the books that contain the doctrines of EPICTETUS, of which he made me a preſent out of his own library.

4. In APOLLONIUS I had a pattern ſet before me of true freedom of ſoul; of that ſteady prudence which leaves nothing to chance that reaſon can provide for; of ſo ſtrong an attachment to reaſon, as never to loſe ſight of it, even for a moment; and of invariable equanimity in acute pains, the loſs of a child, lingering diſeaſes. In him I ſaw evidently as in a living example, that the ſame perſon could be both very vehement and perfectly calm; I ſaw an inſtance of the moſt per-

fect candour and good humour in philoſophical lectures, without any mixture of the moroſe and peeviſh, and of a man who reckoned his ſkill in the ſciences, and his ability in explaining them, the leaſt of his accompliſhments. From him alſo I learned how favours done by friends are to be received, ſo as neither to be entirely overcome by them, and condeſcend to mean acknowlegements, nor to let them paſs without taking due notice of them.

5. In the life and converſation of SEXTUS, I beheld a pattern of benignity; the example of a family governed with true paternal care; the very picture of life led according to nature. There was gravity without affectation. Readineſs to diſcover and ſupply the wants and wiſhes of friends. Temper to bear with the rude and illiterate. Diſcretion not to loſe time in the ſtudy of things of a dark and doubtful nature. The talent of accommodating himſelf to all ſorts of people, in ſuch a manner, that while the ſweetneſs of his converſation ſurpaſſed the moſt delicate flattery, he was at the ſame time commanding the higheſt reſpect for himſelf. The faculty of inveſtigating from their true ſource, and digeſting in the beſt method, the eſſential rules and maxims for the conduct of life. Never the leaſt appearance of anger, or any other paſſion, but at the

ſame time the moſt unpaſſionate, and the tenderest and moſt affectionate man. A readineſs to ſpeak well of people without loquacity. Great and various learning without ſhow and oſtentation.

6. In the behaviour of ALEXANDER the grammarian, I remarked as worthy of imitation, how far he was from being cenſorious, and that he never laid hold in a reproachful manner of any impropriety in ſpeech, or cavilled at any provincial, incongruous or harſh expreſſion; but would himſelf dexterouſly and in a genteel manner give the very phraſe that ought to have been uſed, either by way of anſwer, aſſent, or joint inquiry concerning the matter itſelf, without taking the leaſt notice of the blundering expreſſion; or in ſome other handſome manner would admoniſh of the miſtake.

7. PHRONTON gave me to underſtand what envy, deceitfulneſs, and diſſimulation are apt to accompany ſupreme and abſolute power; and that generally ſpeaking, thoſe we call men of quality are not overſtocked with tenderneſs and humanity.

8. I learned from ALEXANDER the platonic, not to make frequent uſe of the plea of want of leiſure, by ſaying that I am buſy and have no time, or rather never to uſe it without neceſſity, either in ſpeaking or writing, much leſs to excuſe

myſelf from diſcharging the duties I owe to my ſeveral relatives, by pretending the circumſtances of affairs.

9. From CATULUS, not to ſlight the complaints of a friend, even though he ſhould chance to complain without reaſon; but to endeavour to ſet him aright and reſtore him to his wonted temper. To be hearty in ſpeaking well of one's teachers, like what is reported of DOMITIUS and ATHENODOTUS. What it is to be truly affectionate to one's children.

My brother SEVERUS was my pattern for friendlineſs, the love of truth, and the love of juſtice. By his means I entered into the characters of THRASEAS, HELVIDIUS, CATO, DION, BRUTUS, and came to conceive the notion of a commonwealth, wherein the members all equal to one another are ſubject to the ſame laws, and wherein no man has any privilege or authority over another, but what that other may in his turn have over him, if ever he comes to be intruſted with the guardianſhip and execution of the laws; alſo the notion of a kingdom, wherein the liberty of the ſubject is the fundamental law. Moreover, I obſerved in him theſe other good qualities, with no ſmall advantage to my own improvement. An habitual and uniform regard to philoſophy. A beneficent temper, and bountiful without reſerve.

A diſpoſition more addicted to hope than to fear, and more apt to confide in the affection of his friends than to miſtruſt them. A certain openneſs and freedom of heart, which never allowed him to conceal his diſapprobation from thoſe on whom it fell, nor put his friends to the trouble of gueſſing at his ſentiments and inclinations by his making a myſtery of them.

10. In the character of MAXIMUS, I remarked theſe eminent qualities. A perfect command and maſtery of himſelf, ſo as never to be carried away by the violence of any paſſion, or ſeduced by the charms of inconſiderate or blind deſire. Cheerfulneſs and good humour in ſickneſs, and all other afflicting circumſtances. A ſteadineſs and evenneſs of temper, wherein the ſweet and pleaſant was mixed with the genteel and manly, and which, free of all ſourneſs and peeviſhneſs, ſet off every action that was to be done, by a graceful and engaging manner of doing it. Such ſincerity in ſpeaking, and ſuch integrity in acting, that no man diſbelieved what he ſaid, or doubted of the good intention of what he did A mind more knowing and elevated, than to be ſtruck with wonder and admiration; more firm and ſteady, than to be overcome with terror, or ſtunned at any accident. Never in a hurry, nor ever in a loitering and ſauntring way; never diſcon-

certed and at a loſs what to do; a countenance never dejected, nor ever diſtorted by a diſdainful ſneer; a diſpoſition the very reverſe of anger and jealouſy, beneficent and forgiving, faithful and true. In a word, he had more the appearance of a man who never was corrupted, nor ever fell from his integrity, than of one reclaimed from vice and error. So great was the modeſty and politeneſs of the man, that no body could ever think himſelf ſlighted by him, and withal, his merit ſo conſpicuous, that no body could prefer himſelf to MAXIMUS, ſo as to think himſelf a better man than him. His character was moreover enlivened by a ſtrain of gaiety and graceful pleaſantry.

11. In my father I remarked as follows: humanity and good nature; invariable ſteadineſs in reſolutions, taken after full enquiry and mature deliberation; no ambition for thoſe honours that are commonly paid to the great; induſtry, diligence, and aſſiduity; readineſs to hear any propoſal for the public benefit; an unalterable regard to merit in the diſpenſation of favours; a thorough knowlege when to be more rigid, and when more pliable: his laying aſide and diſapproving the cuſtomary paſſion for boys; his public ſpirit; his leaving his friends at full liberty to accompany him or not as they pleaſed at his table, and in his

journeys, without ever changing his countenance to thoſe whom any buſineſs withheld from paying their attendance. That he was deliberate and accurately inquiſitive in conſultation, not to be put off with appearances and obvious notions, but perſiſted in the ſearch until he had penetrated to the bottom of the affair: in friendſhip conſtant and heedful, neither fickle and ſoon cloyed, nor ever madly fond; his depending only on himſelf; his cheerful countenance; his foreſeeing things at a diſtance, and providing for the ſmalleſt circumſtances with a ſeeming negligence, free of all ſtifneſs and formality: that in his reign acclamations and all ſorts of adulation were checked and reſtrained, the eſſentials of government carefully maintained, the public revenue frugally managed, and the cenſures and complaints of ſome people on that head born with and overlooked. No ſuperſtitious fear of the gods, nor courtſhip paid to men by the mean arts of popularity, but in every thing ſound ſenſe and ſolid reaſon; no foppery and impertinence; no giddineſs and paſſion for novelty; his uſing freely and without ſcruple, but at the ſame time modeſtly and without pride or vanity, that abundance and plenty of the conveniences of life which accompanied his rank and fortune, ſo that when at hand he could enjoy them negligently and as if he deſpiſed

them, and when not ready at hand he could be very eaſy without them: that nobody could ſay of him, that he was either a ſophiſter, or a raw home-bred ſquire, or a pedant; but on the contrary, that he was a man of mature judgment, perfectly accompliſhed, impregnable to flattery, and capable of governing both himſelf and other people: the eſteem he ſhowed for thoſe who were true philoſophers, that is, whoſe life and ſentiments were regulated according to the maxims of philoſophy, without contemptuouſly reproaching others; his complaiſance and agreeableneſs in converſation, without ſtraining the point too high by a nauſeous affectation to pleaſe; the due care he took of his body, neither on the one hand like a man that overvalues life, or is ſtudious of dreſs and ornament; nor on the other like a ſloven, and one regardleſs of health and decency; by which means he ſeldom or never had occaſion for medicinal drugs and applications. One thing I took notice of as moſt remarkable, and that was his ſubmitting himſelf willingly and without the leaſt ſign of envy, to thoſe who excelled in any particular art or ſcience, ſuch as eloquence, the knowlege of the laws and cuſtoms, or any other; nay, he would even contrive to give them an opportunity of availing themſelves of their ſeveral talents, and reaping the applauſe due to their ſuperior a-

bilities; his doing every thing according to the eſtabliſhed cuſtoms of his country, without affecting to be thought or even ſeeming to be a rigid obſerver of them; no fickleneſs and inconſtancy, but a habitude of dwelling on the ſame buſineſs, and being eaſy in the ſame place without ſhifting: his returning immediately to his uſual occupations, after violent fits of the head ach, with as much vigour and alacrity as if nothing had ever ailed him: that he had not many ſecrets, on the contrary, they were very few and very rare, and even theſe were only in matters that concerned the public; his prudence and moderation in the exhibition of ſhews, ſtructure of public works, doles or largeſſes, and the like. His aim in acting was to do the right thing, and not to acquire the reputation of it. He was no intemperate bather, no immoderate builder, no dainty-mouthed eater and contriver of diſhes; no nice critic in the make and colour of apparel, nor ſollicitous with regard to the aſpect of ſervants, whether they be handſome or not.*** There was nothing rugged or cruel in him, nothing immodeſt, nothing exceſſive or out of meaſure, ſo as to give occaſion to ſay that he overacted his part: but all things were carried on ſmoothly and orderly, reſolutely and conſiſtently, as under the direction of a mind undiſturbed by paſſion, and

at full leiſure to give due attention to reaſon. What has been ſaid of SOCRATES is applicable enough to him, to wit, that he could both abſtain from and enjoy thoſe things, whereof moſt people are dejected by the want, and perverted by the enjoyment. To ſtand one's ground in both caſes, and maintain the poſt of reaſon againſt the aſſaults on one ſide and the other, argues a ſound and invincible mind, as happened to him on occaſion of MAXIMUS's illneſs.

12. I owe to the gods my having had good grandfathers, good parents, a good ſiſter, good acquaintances, kinſmen, and friends, and indeed almoſt every thing: and that I failed not in my duty to any of them, notwithſtanding my diſpoſition was originally ſuch, as might upon occaſion have led me aſtray, but by the goodneſs of the gods no occaſion was given me to bewray the corruption of my heart. I owe likewiſe to the gods that I was not left any longer under the tuition of my grandfather's concubine, and that I preſerved my chaſtity: alſo that I was not too early in perceiving myſelf to be a man, but what was even ſomewhat late: that I had a father and ſovereign who could purge me of all vanity, and make me ſenſible, that guards and robes, and harbingers bearing lamps and ſtatues, with all ſuch gaudy pomp and ceremony, were not eſſen-

tial to the imperial dignity: but that a prince might bring himſelf down almoſt to the level of a private perſon, without any derogation to his magnanimity, or prejudice to his authority in the exerciſe of his ſupreme function: that I had a brother whoſe turn of mind could excite me to be careful of myſelf, and whoſe regard and affection was at the ſame time the comfort of my heart: that I had children born to me, who were neither ſtupid in mind nor deformed in body: that I made no greater progreſs in rhetoric, poetry, and ſuch like ſtudies, whereby I might poſſibly been caught, if I had found myſelf advancing proſperouſly: that I promoted immediately thoſe who had the charge of my education, to the poſts and honours which I thought they deſired, and did not put them off on pretence of want of age, with the hopes of providing for them afterwards, when they were come to riper years: that I was acquainted with APOLLONUS, RUSTICUS, MAXIMUS: that the image of the noble and happy life, which is led according to nature, was clearly and frequently preſented to my mind; inſomuch, that as far as depends on the gods, and their communications, inſpirations, and concurrence, there is nothing to hinder my living according to nature; and my coming ſhort

in that matter is entirely owing to myſelf, and my not harkening to the ſuggeſtions, and even almoſt the clear leſſons and inſtructions of the gods: that my body holds it out ſo well in ſuch a ſtation of life: that I had no carnal dealings with BENEDICTA, nor THEODOTUS; but that then, and afterwards having fallen into the paſſion of love, I recovered myſelf. That though often offended at RUSTICUS, I proceeded not ſo far as to do what I ſhould have repented of: that my mother recovered of that ſickneſs which had like to have cut her off in her youth, and lived with me to her dying day: that as often as I was willing to relieve an indigent perſon, or aſſiſt any other at a pinch, it never happened to me to be told that my money was exhauſted; and that I myſelf never had occaſion for the like aſſiſtance from another: that I had abundance of good and well-qualified tutors for my children: that certain remedies were ſuggeſted to me in dreams, and among the reſt, that againſt ſpitting of blood and giddineſs of the head: as happened to me at Gaeta. That when I took a liking to philoſophy, I did not fall into the hands of ſome ſophiſt, nor attach myſelf to authors, nor buſy myſelf about the ſolution of ſyllogiſms, or the explication of the celeſtial appearances. For all

theſe things require the concurrence of the gods, and of fortune.

From Granua *in the country of the* Quadi.

SECTION II.

1. SAY to thyſelf in the morning: this day I ſhall have occaſion to be in company with men of vicious characters, ſuch as the overbuſy and meddling, the ungrateful, the inſolent and injurious, the crafty, the envious, the ſelfiſh. All theſe vices they owe to their ignorance of what is good and what is evil. But I being well informed of the nature of good and evil, that they are the ſame with honeſt and diſhoneſt, as alſo of the nature of him who errs, that he is my kinſman, not in reſpect of fleſh and blood, but as we are both partakers of that divine particle the mind; being I ſay well informed of this, I can neither be hurt by any of them, for none can involve me in diſhoneſty, nor can I be angry at or hate my kinſman, for we were made to act in concert, as much as the hands, the feet, the eyelids, the upper and lower rows of teeth. To act therefor in oppoſition to one another is againſt nature; and to harbour indignation and hatred is acting in oppoſition.

2. The whole of what I am is this fleſhy maſs,

this puff of vital breath, and the ſuperintending mind. Away with books. Let not cares diſtract thee more. That is not thy affair. But as if thou wert already dying, look with contempt upon the carnal part. It is but blood and bones, and a web of nerves, veins, and arteries wove together. And the ſoul of vital breath, what is it but a blaſt of wind, and that not always the ſame, but every moment ſpewed out and ſucked up again. The third thing is the governing mind, in regard to which, think with thyſelf thus: thou art a man advanced in years, let it not continue in ſlavery any longer, let it be no more ſtring-drawn like a puppet by ſelfiſh and unſociable appetite, let it no more grumble at the preſent fatality, nor ſlink from that which is impending. The province of the gods is full of providential care. Fortune's empire either depends on nature, or being complicated with the adminiſtrations of providence is ſubordinate to the power thereof. Add to this the conſideration of neceſſity, and of the common utility of the whole world, whereof thou art a member. Whatever univerſal nature produces, and is conſervative thereof, is good for every ſingle part of nature. But the transformations of compound beings, as well as the mutations of the moſt ſimple and elementary, contribute to the conſervation of the world. Found

the contentment and ſatisfaction of thy mind on theſe maxims, let them be eſtabliſhed with thee as irreverſible decrees. And as to the thirſt after books, fling it away, that thou mayeſt not die moaning and whining, but cheerfully, manfully, and heartily thankful to the gods.

3. Remember how long thou haſt been putting off thy entrance into that courſe, and how many opportunities given thee by the gods thou haſt neglected. Sure thou oughteſt at laſt to be ſenſible, what for a world thou art member of, what for a governor of the world thou art a ſprig of; and that thou has but a certain limited portion of time, which if thou doſt not employ in tranquillizing, in clearing, and ſettling thy mind, it is gone, and thou art gone, and there is no return.

4. Take care always to go through the affair in hand with true and unaffected gravity, with kindlineſs, with freedom, and with juſtice, and that firmly and reſolutely, as becomes a man and a Roman, diveſting thyſelf of all other cares that may diſtract thy thoughts, and divide thy attention. This leiſure and facility to act the part incumbent, is acquired by removing from every action, as much as if it were the laſt of thy life, all inconſiderateneſs, and every paſſion that draws off from reaſon, and croſſes the purpoſe thereof, all diſſimulation, ſelfiſhneſs, and diſcontentment

with the fate that follows thee. Thou ſeeſt how few things are wanting to render a man happy, and qualify him to lead a life like that of the gods. For theſe are all that the gods require of men, and all that men are anſwerable for to them.

5. Thou haſt affronted thyſelf, my ſoul, thou haſt affronted thyſelf, and now ſcarcely haſt time to repair the affiont; for a man lives but once, and that life thou haſt almoſt ſpent, not in reſpecting thyſelf, but in placing all thy happineſs in the minds of others.

6. Be no longer the ſport of external accidents and impreſſions, carried away and whirled about by every turn of fortune, and every fancy that ſtrikes the imagination. Thus free and diſengaged, thou wilt be always at leiſure to learn ſomething good. But this levity of mind is not the only error to be avoided; there is alſo a doating and trifling in action and buſineſs, when men toil and turmoil in life, without an aim, to which they may direct every thought and every action.

7. It has rarely been ſeen that a man was unhappy for not attending to what paſſed in the mind of one another; but every man muſt unavoidably be unhappy who hearkens not to the dictates, and yields not to the impulſes, of his own conſcience.

8. Theſe things are never to be forgot. What

the nature of the univerſe is; what my nature is, the relation this bears to that, and what for a part it is or what for a whole. Alſo that none can hinder thee to ſpeak and act always conformably to that nature of which thou art a part.

9. THEOPHRASTUS in comparing ſins with one another, as may be done according to the common way of conceiving the matter, ſays ingeniouſly enough, that the ſins of luſt are more culpable than thoſe of anger. For the angry perſon ſeems to depart from reaſon unwillingly, with ſome ſort of pain, uneaſineſs, and ſecret dejection of mind: whereas he whom luſt and appetite leads aſtray, being overcome with pleaſure, ſeems to be more abandoned and effeminate. The remark is good and not unworthy a philoſopher, that it is more criminal to tranſgreſs with pleaſure, than to tranſgreſs with pain. Upon the whole, the one is like a man who receives the firſt inſult, and is thereby forced into anger; the other, like one who inſults firſt, without provocation, and out of meer wantonneſs and malice.

10. Order all thy thoughts and actions as if the time of thy departure was at hand. To go off the ſtage of this world has nothing frightful in it, if there are gods; for they cannot be ſuppoſed to have deſtined thee to miſery. And if there are none, or that they take no care of hu-

man affairs, why ſhould I deſire to live in a world that is void of gods, and void of providence? But gods there are, and the affairs of men are under their inſpection, and they have put it abſolutely in the power of every man to avoid all true and real evils, and if any thing elſe had been evil, that alſo they had provided for, ſo as to render him altogether ſecure againſt it. That which a man's ſelf is not the worſe for, how can it prejudice the happineſs of his life? Such an inconſiſtency the nature of the univerſe could never have overlooked, either from want of knowlege, or want of power to prevent or rectify it; nor could ever commit ſuch a blunder, either through weakneſs or unſkilfulneſs, as that good and evil ſhould happen promiſcuouſly, and without diſtinction, to the righteous and the wicked. True it is, that life and death, glory and obſcurity, pain and pleaſure, riches and poverty, all theſe fall indifferently to the ſhare of good men and bad; but as true it is, that theſe are things in their own nature neither praiſe-worthy and honeſt, nor baſe and diſhonourable, and therefor neither good nor evil.

11. How all things quickly vaniſh! the ſubſtances themſelves out of the world, and the rememberance of them out of the memory of man. What for things are all theſe objects of ſenſe, and

eſpecially ſuch of them as allure by pleaſure or terrify with pain, and all the vaunted trumpery that puffs the world up with pride and vanity! How mean and contemptible, how ſordid, periſhing, and lifeleſs!

12. It belongs to the intellectual faculty to judge who they are, whoſe commendation and good opinion are honourable to thoſe on whom they fall. Alſo, what it is to die, and that if one takes a view of it ſimply and purely as it is in itſelf, ſtripped of that ghaſtly attire, with which fancy has clothed it, he will conceive it as no other than one of nature's operations. Now to be afraid of nature's operation is childiſh to the laſt degree. And here is not only an operation of nature, but a common benefit to nature, in ſo far as death contributes to the carrying on the courſe of things. Alſo how and by what part of him man is connected with God (and how it fares with that part when ſeparated from the reſt.)

13. Nothing ſo wretched as a reſtleſs roving mind, whom a vain curioſity ſpurs on to endleſs ſearches; ranſacking, as the poet ſays, the bowels of the earth, and the infernal regions; and who muſt always be prying into his neighbour's thoughts, not aware that true reſt and felicity is only to be found at home, by attending on his own mind, that demon or divine intellect which

is within him, and paying to it the ſervice which its nature requires. That ſervice is to preſerve it clear of paſſion, and inconſiderateneſs, and diſcontentment with any thing that happens, either on the part of gods or men. What comes from the gods is venerable on account of their excellency; what proceeds from men is to be taken in good part, becauſe of kindred. Sometimes indeed, and in a certain ſenſe, there is room for pity, becauſe of men's ignorance of good and evil, a ſort of blindneſs, no leſs real than that which impedes the diſtinction of black and white.

14. If thou wert to live three thouſand, or as many millions of years, yet remember that no man loſes another life, than that which he lives, nor lives another, than that which he loſes; and therefor, the longeſt life comes juſt to the ſame thing with the ſhorteſt: for the preſent momentary exiſtence, which is equal in both, is all that is loſt by one or the other, ſince neither the paſt nor the future can be ſaid to be loſt, unleſs we can ſay, that one may loſe what he has not. Theſe two things then are to be remembered, firſt, that inaſmuch from all eternity, things are, as it were, by an uniform revolution, perpetually returning back to ſome ſtate, like to that wherein they had often exiſted before; there is no difference, whether one views them during a

hundred or two hundred years, or during a time to which no limits can be assigned. Secondly, that the longest and shortest liver lose equally by death; for the present is all that either of them loses, if it be true that a man loses only what he has, and not what he has not.

15. That all is but opinion is clear enough from what was said by MONIMUS the cynic. And the usefulness of the thought is evident, if one takes it as far as truth will bear.

16. The soul of man affronts and wrongs itself egregiously; in the first place, when it does all it can to become as it were a blotch or abscess of the world; for to grumble and fret at any thing that happens, is breaking off and revolting from that nature, which comprehends all other natures as they spring up in their turn, and is the sum and result of them. Next, when it takes an aversion to any man, or even thwarts and opposes him with a view to hurt him, which is the disposition of those who allow their hearts to boil with rage and anger. Thirdly, when it allows itself to be overcome by pain or pleasure. Fourthly, when it dissembles, and condescends to feign and falsify, either in word or action. Fifthly, when like one that shoots without a mark, it acts without an aim, or does any thing rashly and inconsiderately;

whereas, not even the leaſt thing ought to be done without referring it to ſome end or purpoſe. Now the end of rational beings is to adhere to the fundamental law, and conform to the eſtabliſhment of the nobleſt and moſt ancient commonwealth.

17. The duration of human life is a point, the ſubſtance gliding, the ſenſes dark, the bodily fabric eaſily ſpoiled and corrupted, the ſoul a whirl, fortune doubtful, fame precarious: in a word, the corporeal part paſſes away like a river, the animal flies off like a dream and a vapour. Life is a warfare, and ſurviving fame the high way to oblivion. What is it then can ſupport a man, and carry him through? Philoſophy, and nothing elſe; and that conſiſts in ſaving, harmleſs and uninjured, the demon or divine intelligence that reſides within thee, ſo as to be ſuperior to pain or pleaſure, to do nothing inconſiderately, nothing falſely and with diſſimulation, to be above the want of another's doing or not doing any thing, to acquieſce in thy lot, and welcome accidents, as derived from the ſame fountain, whence thou thyſelf didſt ſpring. And laſtly, to wait for death with meekneſs and reſignation, as being no more than a diſperſion of the elements, whereof every animal is compounded: for if the mutual tranſmutation of the elements themſelves into one an-

other has nothing frightful in it, why ſhould one be afraid of the diſſolution of that which is compounded of them? It is nature's way of acting, and nothing that is evil can be according to nature.

At Carnuntum.

SECTION III.

1. IT is not the only thing to be conſidered, that life is daily waſting, and a ſmaller portion thereof remains: but this alſo is to be taken into the account, that though life may be prolonged, yet ſtill it is uncertain whether the mind will retain its faculties, and continue qualified for the underſtanding of affairs, and for that contemplation which terminates in the knowlege of things divine and human. For if it once begin to doat, ſuch functions as thoſe of feeding and perſpiring, imagining and deſiring, may remain unhurt; but thoſe that require the capacity and vigour of a well exerciſed underſtanding, a ſound head, and a ſtrong heart, ſuch as the abſolute command of thyſelf, the fulfilment of every tittle of thy duty, the explication of appearances, the ſolution even of this queſtion, whether it is now fit to retire out of life, and the like, are extinct before thee. It it therefor neceſſary to make haſte, not only be-

cauſe death is nearer every day, but alſo becauſe thou mayeſt ſurvive the intellectual power of the mind, whereby it apprehends the nature of things, and as it were accompanies them in their courſe.

2. It is uſeful alſo to make ſuch remarks as theſe: that there is ſomething agreeable and taking in the flaws, excreſcencies, and ſuch like adventitious irregularities, incidental to nature's productions. For example, the cruſt of a loaf in baking will crack and open in ſome places, and though theſe cracks and openings are no part of the baker's purpoſe, they have their beauty and a peculiar aptitude to excite the appetite. Again, figs when at the greateſt maturity are wont to open and gape. And in olives that drop from the tree, the proximity itſelf to rottenneſs adds a peculiar beauty to the fruit. The bending ears of corn, the lion's brows, the wild boar's foaming jaws, and many other particulars, if one would take the pains to obſerve them, that, far from being amiable, are nevertheleſs an additional ornament, and becauſe conſequential to the works of nature, are apt to pleaſe and delight the ſpectator. So that if one has any degree of paſſion and taſte for the contemplation of nature's works, there is ſcarce any of their more trivial and accidental conſequences, but what will appear to him to be agreeably enough conſtituted. Thus the

gaping jaws of wild beaſts he will view, with no leſs pleaſure in the life, than in the beſt imitations of them, exhibited by the painter and the ſtatuary's art. He will perceive in old age a decent and ſeaſonable maturity, and in youth its peculiar charms and graces, but with eyes as chaſte as they are penetrating. And many ſuch things will occur to him, which are not every body's reliſh, and only hit the taſte of one who is duly acquainted with nature and her works.

3. HIPPOCRATES after curing many diſeaſes fell ſick himſelf and died. The Chaldeans, after foretelling a multitude of deaths, were caught by death themſelves. ALEXANDER and POMPEY and CÆSAR after the ſubverſion of ſo many cities, and the ſlaughter of ſo many thouſands in the field of battle, departed out of life at laſt. HERACLITUS who had philoſophiſed ſo much about a general conflagration, being overwhelmed with the waters of a dropſy, beſmeared himſelf with cow-dung, and gave up the ghoſt. DEMOCRITUS died of vermin, and another ſort of vermin ſent SOCRATES to the grave. But why ſo many examples? Thou haſt imbarked, thou haſt performed the voyage, thou art come in ſight of land; then ſtep on ſhore; if to enter on another life, the gods are preſent there as well as here; if to a ſtate of inſenſibility, thy labours are

at an end, thou art no longer the ſport of pleaſure and pain, nor the drudge of a veſſel, as much inferior to thee, as earth and ſuds are to a mind, a demon or divine intelligence.

4. Waſte not the remainder of thy life in thoughtfulneſs about the affairs of other people, unleſs it be with a view to ſome public benefit; that is, in thinking with thyſelf what ſuch a man does, and for what end, what he ſays, and what he thinks, what he is projecting, and ſuch other ſpeculations as draw off from the obſervance and care of one's own mind. Nay, more than that, all vain and idle thoughts that have no tendency to any good and valuable purpoſe ought to be debarred, not to ſay ſuch as are the offspring of a deſigning, crafty and malignant heart. And thou art to accuſtom thyſelf to entertain only ſuch thoughts, as if one ſhould aſk thee unexpectedly, what is now in thy mind? thou couldſt immediately anſwer with all freedom, it is this or that, ſo as to manifeſt the ſimplicity of thy heart, thy meekneſs, thy ſocial diſpoſition, thy contempt of pleaſure and all ſenſual enjoyments, having no malice, envy, jealouſy, or other weakneſs whereof to be aſhamed. Such a man as this, who puts not off to a future day the noble purpoſe of mounting to the higheſt pitch of virtue, is a ſort of prieſt and miniſter of the gods, and is more-

over in full poſſeſſion and enjoyment of that divine intellect, that god who reſides in him. It is this ſelf-enjoyment that renders a man incapable of being polluted with pleaſure, or overcome by pain. It ſets him above the reach of injury, and extinguiſhes every ſentiment of vice. It makes him a competitor for the nobleſt prize, the maſtery of every paſſion, and imprints on his mind the deepeſt ſenſe of juſtice. It makes him heartily welcome all events, and cheerfully receive every particular of the lot aſſigned him. He does not trouble himſelf unneceſſarily about what other people ſay, do, or think, nor at all pries into their affairs, but with a view to ſome public benefit, or ſome other good reaſon. His whole ſtudy is about his own actions on the one hand, and the fate that follows him on the other. He takes care that the firſt be honeſt and juſt, and the other he ſincerely believes to be good. For every man's fate is fitted to him and indents with him exactly. He remembers that every rational being is of kin to him, and that by the law of human nature, kindneſs is due to all men; however, that it is not a general applauſe, and the eſteem of every body that one ought to purſue, but only of ſuch as are allowed to live according to nature. For as to thoſe who live otherwiſe, he forgets not what ſort of people they are at

home and abroad, by night and by day, and what folly prevail when ſuch riff-raff meet together. Accordingly he makes no account of the commendation of ſuch people as are diſſatisfied even with themſelves.

5. Do nothing unwillingly. Do nothing without regard to ſociety. Do nothing without mature deliberation. Do nothing with reluctancy. Never ſtudy to give a quaint turn to thy thoughts from an affectation of wit. Be not profuſe of words, nor meddling in affairs. Moreover, let the god within thee be the guardian of a man, a man advanced in years, a member of ſociety, a Roman, and a commander prepared to retire out of life, whenever nature ſhall ſound the retreat, and who needs neither oaths nor witneſſes to bind him to his duty. To be above the want of foreign aid, and independent of other men for our tranquillity, this and this alone is true felicity. It is therefor neceſſary that thou ſhouldſt be able to ſtand on thy feet, without being ſupported by any thing without thee.

6. If thou knoweſt any thing in human life, better than juſtice, truth, temperance, fortitude: in a word, any thing better than contentment of mind in exerting thy own faculties according to right reaſon, whatever be the diſpenſations of fate in ſuch things as are not left to thy own choice,

if thou knoweſt any ſuch thing, purſue it with all thy might, and enjoy it to the full. But if thou ſeeſt nothing better than the mind, the divine principle that reſides with thee, ſo diſpoſed as to hold in ſubjection its deſires, and not to admit any notions without due examination, itſelf detached from ſenſual allurements, as SOCRATES expreſſed it, obſequious to the gods, and watchful for the good of men: if thou findeſt all other things but low and trifling when compared to this, give place to nothing elſe, which when once thy heart is ſet upon it, may diſable thee from ſtedfaſtly adhering to that good which is properly thine: for it is contrary to all right, to ſet any other good in competition with that, which conſiſts in the exerciſe of reaſon, and the energy of the mind: popular fame, for example, places in the government, riches and ſenſual pleaſures, all theſe, though they may ſeem to keep within the bounds of moderation for a while, commonly get the better at laſt, and pervert the mind all of a ſudden. But do thou, I ſay, chooſe frankly and without any reſerve that which is beſt, and hold it faſt But is not that which is uſeful the beſt? If uſeful to thee as a rational creature, it is ſo, and thou art to ſtick to it. But if uſeful to thee as an animal only, renounce it, and that without any vanity, taking care only to avoid er-

ror in judging of the point in queſtion. Never eſteem a thing advantageous, that may at any time oblige thee to break thy faith, to relinquiſh modeſty, to hate, ſuſpect, or curſe any body, to diſſemble, to covet any thing that requires to be guarded by walls and wrappings. He who reſts on his own mind as a god within him, and on the virtues thereof, as the true and proper worſhip of that god, will never grieve, will never ſigh, nor ever ſtand in need of either ſolitude or company. What is greateſt of all, he will live without being either on the purſuit or the flight; and whether he is to have his ſoul animating his body for a longer or a ſhorter ſpace is all one to him. If he was even to depart this inſtant, he goes off with the ſame good grace, as if it was any other function, wherein there is room for a modeſt and decent deportment; it being the only ſtudy of his whole life, to keep his mind in ſome ſuch frame, as is congruous to the nature of an intelligent ſocial animal.

7. There is no putrefaction, no foulneſs, no hidden ſore in a mind that is duly diſciplined and purged. Let death come when it will, his life is always a finiſhed piece, and as we ſay of a tragedian, he has acted his part completely before he goes off the ſtage. Moreover, there is nothing ſervile in him, no foppery or affected elegancy,

no hankering, no averſion, no ſecret flaw, no lurking vice.

8. Be religiouſly careful of that faculty of the mind, by which it judges of things, and conſequently eſtabliſhes its principles of action. The whole lies on this, to take care that no principle be admitted that is not conformable to nature, and to the conſtitution of a rational animal. That conſtitution implies circumſpection againſt failing in point of judgment, ſocial intercourſe with men, and reſignation to the gods. Therefor diſburden thyſelf of all other purſuits and cares; and moreover advert to this, that the time a man lives is properly no more than the preſent moment; for as to the reſt, he has either lived it already, or is uncertain whether he will live it or not. What a pittance then is the life which a man lives, what a pittance the ſpot of earth whereon he lives, and what a pittance in point of duration is poſthumous fame, even when protracted to the greateſt length! a thing moreover in its own nature no other than the tranſient breath of the ſucceeding generations of puny mortals, who are in the dark as to themſelves, and much more as to one who lived long before them.

9. To the foregoing admonitions let this one more be joined. To define every object that ſtrikes the imagination, ſo as to ſee it diſtinctly

through and through, ſtript of every adjunct that may darken the nature thereof: and to ſettle with thyſelf the proper name of ſuch an object, and the names of thoſe things that enter its compoſition, and to which it may be reſolved. For nothing is ſo conducive to magnanimity, as to be able to examine methodically every object and every occurrence in life, by the ſtandard of truth, and to view it ſo as to diſcern its uſe in ſuch a world, what relation it bears to the univerſe, and what to man conſidered as a citizen of that great community, wherein other commnwealths are but as families. Thus whatever enters my imagination, my buſineſs is to be informed of the nature, the conſtitution, the duration thereof, and what virtue is required for its due reception, whether meekneſs, fortitude, truth, fidelity, ſincerity, contentment, or any other, and prepared to ſay upon occaſion, this comes from God; that from a certain coincidence of cauſes in the courſe of things, conſidered as under the dominion of fate and of fortune; and that again from my fellow-creature of the ſame ſpecies and the ſame community with myſelf, ignorant indeed of what belongs to his nature; but as for me I know what belongs to it, and therefor uſe him with benevolence and juſtice, according to the natural law of fellowſhip, with a due regard however to

to the rule of fitneſs and merit in the diſpenſation of things indifferent.

10. If agreeably to right reaſon thou imployeſt thyſelf only about the affair to which the preſent conjuncture requires thy attention, without meddling with any thing foreign to the purpoſe, and that ſeriouſly, reſolutely, and cheerfully, thy ſoul pure and unpolluted, as if the time of its ſurrender was already come, not diſtracted by hope or fear, but ſatisfied with acting at preſent conformably to nature, and with the noble ſimplicity and truth which attends thy words and actions: in this road, which none can turn thee out of, thou wilt lead a happy life.

11. As ſurgeons have their pocket inſtruments always ready for ſudden emergencies, ſo oughteſt thou to have thy maxims for the right underſtanding of things divine and human; and to act in every affair, even the moſt inconſiderable, like one mindful of the connexion which theſe things have with one another: for neither can matters go well with thee in human affairs, without having a due regard to ſuch as are divine; nor in divine without having a due regard to ſuch as are human.

12. Put an end to thy wanderings. The time is coming when thou ſhalt no longer read thy own commentaries, nor the deeds of the ancient Greeks

and Romans, and the extracts from authors which thou haſt laid up for old age. Puſh on then to the true end of life, and laying aſide vain hopes, if thou haſt any regard to thyſelf, fly with all ſpeed to thy own aſſiſtance.

13. The world knows not all that is ſignified by the words ſtealing, buying, ſowing, reſting, ſeeing what is fit to be done; which requires another ſort of a ſight than that of the eyes.

14. There is body, ſoul, and mind. The body has its ſenſes, the ſoul its appetites, and the mind its maxims. To receive the impreſſions of ſenſe is natural even to brutes. To be hurried on by appetite, and agitated like puppets in a ſhow, is the part of ſavage animals, voluptuous men, of a PHALARIS and a NERO. To be directed by the mind, ſo far as to preſerve a fair outſide, may be the portion of atheiſts, traitors to their country, and men of no conſcience, who can perpetrate any crime in ſecret: as all theſe are common attributes of good and bad. What remains for the good man's diſtinguiſhing character muſt be this. To receive cheerfully, and cordially embrace the lot aſſigned, and every accident that befals him. Not to diſcompoſe and ruffle, by the tumult of vain and diſorderly imaginations, the divine principle implanted in his breaſt; but to preſerve the tranquillity thereof,

following it reverently as a god that is given him for his leader; neither in word offending truth, nor in deed offending juſtice. As to the opinion of the world concerning his virtue, if all men ſhould doubt of his integrity, his modeſty, and the internal ſatisfaction of mind which he enjoys, he is neither offended at any body on that account, nor allows himſelf to be turned out of the way that leads to the true end of life, to which one cannot otherwiſe arrive, than by keeping his mind pure, ſerene, diſengaged, and without any reluctancy accommodated to his lot.

SECTION IV.

1. WHEN the mind, the inward ruling principle, is duely conſtituted according to the law of nature, it is ſo diſpoſed with regard to the events of the world, that it can eaſily adapt itſelf to every poſſible accident, and every diſpenſation of fate; for it is not attached to any particular and definite ſubject of operation, but takes that which is preſented to it by the courſe of things, having in that reſpect no choice or tendency of its own, but with this expreſs condition, that the order of nature coincides therewith. Such a mind is like a fire that devours

what would extinguiſh a lamp. The glowing flame quickly incorporates with itſelf and conſumes the freſh fewel thrown into it, and by that means acquires new ſtrength and vigour.

2. Never exert thy active powers at random, but always with a view to the fulfilment of that part which thou haſt to act in life.

3. Some men are fond of loneſom places in remote corners of the country, on the ſhores and on the mountains. And thou thyſelf wert formerly a great admirer of ſuch retreats. But this is altogether weak and childiſh, it being in thy power to retire into thyſelf whenever thou wilt. For no retreat can afford more quiet and leiſure than that which a man makes into his own ſoul, eſpecially if it is furniſhed with thoſe opinions and maxims, to which attention is no ſooner given, than they produce that perfect calm and tranquillity, which conſiſts in the orderly diſpoſition of all things within. Be conſtant therefor in the uſe of this retirement, and in making thyſelf thereby a new man. And let there be ſome ſhort and plain maxims, which, occurring to thee at thy firſt entrance, may ſerve to keep out all diſturbance, and reſtore thee again to the world, void of all chagrin and diſcontentment with the affairs thereof. For what is it diſcontents thee? Is it the wickedneſs of men? Recollect thy own

maxims. That rational animals were made for one another. That bearing with men is a part of juſtice. That men's wickedneſs proceeds from ignorance. That a life of enmity, ſuſpicion, hatred is the ready way to a violent death. Give over at length ſuch an abſurdity. If it is thy portion in the univerſal diſpenſation as a member of the univerſe that diſcontents thee; recall to mind that the whole world is as it were one city, howſoever it comes to be ſo, whether by providence, by the concourſe of atoms, or any other way that has been taught by philoſophers. Or it may be the concerns of the body ſtill affect thee. Conſider that the mind, when once it recovers itſelf and knows its own power, is not ſo blended with the breath as to be affected with the diſorders thereof. And moreover remember the doctrine thou haſt learned and approved concerning pleaſure and pain. Or ſuppoſe thou art led by the noſe by that thing called glory. Turn thy eyes to the ſwiftneſs with which all things ſink into oblivion, and the immenſe void of an eternity paſt, and an eternity to come. Conſider alſo the nature of fame, that it is but empty ſound; the ſickleneſs and indiſcretion of thoſe who beſtow it, and the narrowneſs of the place to which it is confined: for the whole earth is but a point, the place of thy habitation is but a ſmall corner of

that point; and even there conſider the fewneſs and the worthleſſneſs of thoſe who will open their mouths in thy praiſe. To conclude then, practiſe this retirement into that little corner of thyſelf. And above all things avoid diſtraction of mind, and exceſſive eagerneſs; and view things as a man, as a fellow-citizen, and as a creature born to die. Of the maxims to be attended to on retiring into thyſelf, let theſe two be among the firſt and readieſt. One is, that things themſelves ſtand quite clear of the ſoul, and can by no means operate thereon; and that all perturbations proceed from opinions which the mind forms to itſelf. Another is, that every thing thou ſeeſt in the world is even now upon the change, and in a little time will be no more. It is fit to remember conſtantly what changes thou thyſelf haſt ſeen. The world is no other than one continued change from form to form, and life no other than a ſeries of opinions.

4. If thought is our common attribute, ſo is that reaſon by which we argue in matters of ſpeculation. If ſpeculative reaſon, ſo is that by which we judge of right and wrong in matters of practice. If ſo, we are under one common law, and conſequently fellow-citizens. If fellow-citizens, we are taken all together a member of ſome one ſociety, and conſequently the whole world is as it were one com-

monwealth. For what other community is there that the whole human ſpecies can be ſaid to partake of? Now that thought, that reaſon, that perception of law diſtinguiſhing between right and wrong, whence can it be derived if not from this univerſal ſtate? For as my terreſtrial part is ſhared out to me from the general maſs of earth, my watery part from another element, and ſo my aerial and fiery parts from their reſpective ſources; that which is ſomething cannot poſſibly ariſe from or be reduced to nothing; in like manner that part of me which thinks ſprings from its proper fountain.

5. Death is juſt ſuch a thing as generation, one of nature's ſolemn rites and myſteries. The ſame elements that were collected in one caſe are diſperſed in the other. In a word, it is a thing no body needs be aſhamed of; for it bears a perfect congruity to the nature of a thinking animal, and is conformable to the ſtructure thereof. Theſe are the neceſſary effects of their antecedent cauſes, and he, who would have it otherwiſe, may as well deſire that the fig tree ſhould not draw ſap from the earth. In a word, remember that in a little time thou and every body elſe muſt die, and ſoon after thy very name will be forgot. If thou fancieſt this an evil, away with that opinion, and the evil itſelf is removed. That which is no diſ-

grace to human nature can never be detrimental to human life, nor hurt neither the outward or the inward man. To die as well as to be born flows neceſſarily from the law of univerſal utility.

6. Let it be held as a maxim that whatever happens, happens juſtly; for if thou attendeſt carefully to particulars, thou wilt find it to be ſo. I do not mean juſt only as conſequential to the order of the univerſe; but in the ſtrict ſenſe of juſtice, and as if it proceeded from one who diſtributes according to merit. Go on with thy attention then as thou haſt begun it. And whatſoever thou doeſt, do it in quality of a good man, goodneſs being taken in that ſenſe wherein a man is properly ſaid to be good. Obſerve this in all thy actions.

7. Do not conceive of wrongs done thee in the manner the injurious perſon himſelf judges, and would have thee judge of them: but view them as they are in reality.

8. There are two things to be kept conſtantly in mind. One is never to depart from what thou art obliged as a king and lawgiver to do for the good of mankind. The other is to come over to the opinion of any one who ſets thee right, and reclaims thee from any miſtaken notion. However, it is only the conſideration of the juſtice, public utility, or the like, of the thing propoſed,

that ought to determine thee to this change, and not any pleaſure or applauſe that may thence accrue. Thou knoweſt thou art endowed with reaſon, why doeſt thou not then uſe it? And if reaſon acts her part, what more wouldſt thou have?

9. Thou haſt hitherto ſubſiſted as a ſeparate part in the great parent of thy being, and wilt at length be ſwallowed up in the ſame, or rather thou wilt be reſumed, by the way of mutation, into that great ſeminary of all exiſtence, to become the embyro of ſome new production. Of a quantity of incenſe burnt on the ſame altar, ſome grains are droped into the fire ſooner, others later, but all are conſumed at laſt. The caſe is juſt the ſame.

10. If thou veereſt about to the ſound doctrine and the veneration of reaſon, in a few days thou wilt be conſidered as a god by thoſe who now think thee a wild beaſt and a monkey.

11. Lead not thy life as if thou wert to live a thouſand years. Death hangs over thy head. Labour to become good while thou doeſt live, while it is yet in thy power.

12. How much trouble a man ſaves himſelf, and what leiſure he gains, who minds only his own deeds that they may be juſt and holy, without buſying himſelf about what his neighbour

thinks, ſays, or does! It is the part of a good rider not to deviate and ſtare about him, but to puſh directly to the goal.

§ 3. The man, who is allured by the charms of poſthumous fame, conſiders not that it is but the breath of mortal men, a meer vapour paſſing from hand to hand through the ſucceeding generations of ſuch weak and tranſitory mortals as himſelf, and which at length will be totally extinguiſhed. But ſuppoſe they who commemorate thee were immortal, and the commemoration itſelf everlaſting, what is that to thee? And what is the uſe of praiſe, not to ſay to the dead, but even to the living, unleſs ſo far as it qualifies a man to be uſeful to others? Moreover, every thing that is beautiful is beautiful of itſelf. Beauty lies in the thing that is beautiful, and praiſe makes no part thereof. Accordingly, nothing is either the better or the worſe for being praiſed. This I ſay with regard to beauty in the common acceptation, as when it is aſcribed to things material and the productions of art: for as to that which is beautiful in reality, and in the true ſenſe of the word, it no more ſtands in need of any thing elſe to recommend it, than a juſt law, than benevolence, modeſty, or even truth itſelf. Owes any of theſe its beauty to praiſe, or becomes it leſs beautiful for being ſlandered? No more than the luſtre o

a gem, or the refulgency of gold, is tarniſhed for want of commendation.

14. If ſouls continue to exiſt after death, how can the air contain them, as they have been paſſing into it from all eternity? But it may be aſked as well, how the earth contains ſuch an eternal accumulation of dead bodies? For as here the continual diſſolution and transformation of dead bodies makes room for others, ſo the ſouls that paſs into the air are changed after a certain ſpace, and, being as it were burnt and melted down, are reſumed into the great ſeminary of all things, and ſo give place to new comers. This is what may be anſwered on the ſuppoſition that ſouls continue to exiſt after death. We are to conſider not only the multitude of bodies thus buried in the earth, but alſo what are devoured daily by us and other animals. What an immenſe number is conſumed, and as it were buried in the bowels of thoſe who feed on them! And yet here is room enough, becauſe of the tranſmutations which the food undergoes into blood, the aerial, igneous, and other parts of the body. The way to conceive aright of this matter, and according to truth, is to diſtinguiſh between the material principle and the active or efficient cauſe.

15. Be not heedleſs and wavering, but let ju-

ſtice govern every inclination, and evidence illuſtrate every idea.

16. Every thing beſits me, O Univerſe! that is conformable to thee. Nothing ſeaſonable to thee is too early or too late for me. The fruit of thy ſeaſons is my fruit, be what it will. O Nature! from thee and in thee are all things, and into thy boſom it is that all things do return. Does an Athenian ſpeak with rapture of his dear city of Cecrops, and wilt thou not ſay, O my dear city of Jove!

17. If thou haſt a mind to live cheerfully, ſays the proverb, engage not thyſelf in much buſineſs. The beſt way is to perform juſt the neceſſary duties required by the law of ſocial nature, and to perform them from a ſenſe of, and in obedience to that law; for thereby we reap both the ſatisfaction of a good conſcience, and of an eaſy quiet life. The greateſt part of what we ſay and do, being altogether unneceſſary, if ſuch things are retrenched, one muſt enjoy the more leiſure and tranquillity. Therefor one ought previouſly to every word and action to put the queſtion to himſelf, is not this one of thoſe that are altogether unneceſſary? Not only unneceſſary actions are to be retrenched, but alſo vain thoughts, for the ſubſequent impertinence and vanity of action is thereby prevented.

18. Try the good man's life, and ſee how that

alſo ſuits with thee; the man, to wit, who is ſatisfied with his portion in the univerſal diſtribution, and is happy in the conſciouſneſs of his own integrity and upright dealings, and in the meekneſs of his temper. That point thou haſt already conſidered and ſettled. Then mind this alſo. Diſcompoſe not thyſelf, but take care to be even, ſmooth, and uniform. Does any man err? The error lies at his own door. Does any misfortune befal thee? It is well. Every thing that befals thee was originally interwoven with thy deſtiny. To conclude, life is ſhort, and we are to make the moſt we can of the preſent, providing it be done agreeably to right reaſon and juſtice. Be ſober and vigilant without anxiety and ſollicitude.

19. The world is either an orderly ſyſtem, or it is a medley of things thrown together, but ſtill ſuch a medley as appears to us a beautiful world. If there is any harmony in thy frame, can that of the univerſe be deſtitute of order, conſidering eſpecially the ſympathy and mutual influence that every where obtains in the midſt of ſeparation and diverſity?

20. Various are the vices and follies of men. There is the gloomy temper, the effeminate turn, the harſh and ſevere diſpoſition, the ſavage, the brutal, the childiſh, the ſtupid, the unſincere, the ſcurrilous, the ſharping, the tyrannical. If

he is a ſtranger in the world who knows not the things that are in the world, he is no leſs a ſtranger who is ignorant of the things that are done in it.

21. The true deſerter is he who departs from the law of ſocial nature. The man truly blind is he who ſhuts the eyes of his underſtanding. The beggar is he who ſtands in need of others, and depends not on himſelf for the enjoyment of life. He who, by diſcontentment with his lot and the events of the world, ſeparates himſelf from the communion of nature, and rebels againſt her laws, is a blotch in the world, a rotten limb of nature. For the ſame nature which brought thee forth produces alſo that which is the object of thy diſcontent. He who ſeparates his own ſoul from the community of rational ſouls, is like an out-law in the commonwealth.

22. There are men who philoſophiſe under all the diſadvantages of fortune. One has not a ſhirt to his back. Another has not a book to read. Another half naked ſays, I have no bread to eat, yet perſeveres in reaſon's path. But neither am I maintained by philpſophy, and yet I perſevere alſo. Be ſatisfied with the art thou haſt learned, let that be thy ſupport; and paſs the remainder of life like one who has heartily committed all thy

concerns to the gods. Make not thyſelf either the tyrant or the ſlave of any man whatever.

23. Conſider, for example, the times of VESPASIAN, and ſee what men were then a-doing. They were marrying, rearing up children, lying ſick, dying, warring, feaſting, trafficking, employed in huſbandry, flattering, puffed up with ſelf-conceit, ſuſpecting and plotting againſt one another, wiſhing the death of certain perſons, employed in affairs of love, heaping up riches, grumbling at the preſent ſtate of things, hunting after poſts and places. Now the life of theſe men exiſts no more, but has paſſed like a ſhadow. Come down to the time of TRAJAN. The ſame things over again; and that life has vaniſhed alſo. In like manner of all other nations and periods of time, conſider how many, after all their toil and labour, have quickly fallen, and been diſſolved into their elements; but eſpecially thoſe of thy own acquaintance, who, neglecting to adhere ſtedfaſtly to, and be ſatisfied with what their own nature and conſtitution required to be done, harraſſed themſelves with vain and empty purſuits. Accordingly, let thy attention in every affair be proportioned to the worth and importance thereof: for by thus avoiding exceſſive earneſtneſs in ſmall matters, thou wilt preſerve more alacrity and vigour for thoſe of greater moment.

24. Words that were formerly in common uſe are now become obſolete terms; and ſo in a manner are the names of the celebrated worthies in the days of old, CAMILLUS, CESO, VOLESUS, LEONNATUS; and ſuch will come by degrees to be the names of SCIPIO and CATO, and of AUGUSTUS, then ADRIAN and ANTONINUS. For all things, quickly vaniſhing into a tale that paſſes current for a while, are finally ſwallowed up in eternal oblivion. I ſpeak of thoſe who make the greateſt figure in the world; for as to others, their fame expires at the ſame time with their breath. But after all, if there is any ſuch thing as eternal fame, what is it? A meer empty ſound. What is it then a man ought to beſtow pains upon? It is this one thing. A mind formed to juſtice, and the practice of the ſocial virtues; an underſtanding not to be impoſed on by the deluſions of error; and a temper to embrace cordially every event, as a thing unavoidable, a thing well known by previous obſervation, and a thing derived from ſo venerable a fountain. Reſign thyſelf cheerfully into the hands of fate, allowing it to diſpoſe of thee juſt as it pleaſes.

25. All things are tranſitory, as well thoſe that preſerve the memory of other things, as the things themſelves whoſe memory is preſerved. Never forget that it is by tranſmutation every

thing begins, and ceaſes to be what it is; and that nothing is ſo familiar to the nature of the univerſe, as that things exiſting ſhould change into others of a ſimilar nature. For every thing that exiſts is as it were the ſeed of that which is to ariſe out of it. Thou art apt to imagine to thyſelf, that there is no other ſeed but what is ſown in the ground or the womb; but that notion of the matter is exceeding low and vulgar.

26. Death is juſt at hand, and to this hour thou haſt not learned the natural ſimplicity of human life and manners, nor that tranquillity of mind which nothing can diſturb. Neither haſt thou overcome the ſuſpicion that things without can hurt thee. Nor haſt thou arrived to ſuch a pitch as to be in perfect peace with all men; and to place wiſdom in nothing elſe but a life governed by the laws of juſtice.

27. The minds and governing principles of men are to be ſtudied thoroughly, particularly what the wiſe purſue, and what they endeavour to avoid. But it is not in another's mind that thy evil lies, nor indeed in any of the various ſtates and diſpoſitions of the things that ſurround thee. Where lies it then? In that part of thee, which ſuppoſes one thing an evil and another not. Let not then that part ſuppoſe a thing to be an evil, and all is right; the thing is no evil. If even its

neareſt neighbour, that little lump the body, ſhould be cut or burnt, or rot and gangrene, yet let the mind, the judging part, lie quiet and ſecure, in virtue of this firm decree, that what happens equally to good men and bad, can in itſelf be neither good nor evil. For that can neither benefit nor hurt nature, which happens indifferently to a man, whether he follows nature or rebels againſt it.

28. Think of the world always as of one ſingle animal with one body and one ſoul, whoſe perception is the reſult of all particular perceptions, and its will the reſult of all particular wills. Think how every thing occurs to the production of every effect; and meditate on that contexture and concatenation, by which all things are united into one ſyſtem.

29. Thy condition, as EPICTETUS expreſſed it, is that of a poor ſoul carrying about with it the burden of a carcaſe.

30. Things actually changing are not obnoxious to evil. So neither can any good be done to things that derive their exiſtence from change.

31. The courſe of the world is a ſort of river, a rapid ſtream made up of the things contained and done therein. No ſooner any particular appears, but paſſing by, another comes in its place, and paſſes likewiſe. And nothing paſſes, but

what is as uſual and as well known, as the roſe in the ſpring, and the ſummer fruit in its ſeaſon. For example, ſickneſs, death, calumny, plotting, and ſuch other things as are matter of joy and ſorrow to fools. In this courſe of things the ſucceeding always correſpond to the antecedent: for it is not like a train of numbers taken at random, and by meer arbitrary will, but a rational ſeries, wherein every particular follows in its natural order Thus the ſeries of mundane events is not a bare ſucceſſion of incoherent particulars, but exhibits a wonderful connexion and correſpondency.

32. Be always mindful of the Heraclitean doctrine, that earth dies into water, water into air, air into fire, and ſo back again in the ſame circle. Remember alſo the traveller, who, not knowing the road, ſtood wavering in his mind which way to go. Alſo that men are at variance with that reaſon, the ſovereign diſpoſer of all things, with which they live in conſtant fellowſhip, and that even daily occurrences appear ſtrange to them. Moreover, that our words and actions are not to be like thoſe of men aſleep; for even then we ſeem to ſpeak and act, when it is but a dream. Nor are we like children to take up with every notion inſtilled into us.

33. Suppoſe ſome god gave thee warning to die in three days; as thou wouldſt make no diffe-

rence whether it was to be to-morrow or next day, unleſs thou wert a moſt conſummate coward, ſo neither art thou to think it material, whether it is to be to-morrow, or any number of years hence. Think continually how many phyſicians have died who had often knit their brows over the ſick: how many aſtrologers, who had foretold the death of others, as if it was a mighty matter to do ſo: how many philoſophers, after a thouſand ſpeculations and diſputes concerning death and immortality: how many warriors, after all the ſlaughter they have made: how many tyrants after exerciſing the power of life and death, with as much dreadful pomp and terror, as if they had been immortal themſelves. How many whole cities have felt the power of fate, and died, if I may call it ſo, Helice, Pompeii, Herculanum, and numberleſs more. Run over all thoſe thy acquaintance, who have gone to the grave one after the other. This man and that man, having buried their reſpective relations, were next laid out themſelves, and all this in a very ſhort ſpace of time. To conclude, never loſe ſight of this, how tranſient and momentary, how mean and trifling are human affairs, and even man himſelf, yeſterday a little ſnot, to-morrow a mummy, or a handful of aſhes. Let us then paſs through this momentary life in conformity with

nature, and when the time of our exit comes, let us go off contentedly and without repining; juſt as if an olive, dropping off in full maturity, ſhould bleſs the earth, that brought it forth, and give thanks to the tree that bore it.

32. Be thou like a rock that is beaten continually by the waves. The rock ſtands firm while the tumid waves ſink down before it. Unhappy me, ſayeſt thou, that this misfortune ſhould befal me; but why not rather happy me, whom this misfortune does not aggrieve, neither overwhelmed with the weight of preſent, nor the fear of impending evil. This misfortune might have happened to any man, but it is not every man could bear it without repining. Why then ſhould that be reputed a misfortune, rather than this a happineſs? But why after all ſhould that be reckoned a man's misfortune, which is no diſappointment to human nature, that is not contrary to the end and deſign thereof? Haſt thou learned what that end and deſign is? Can any misfortune hinder thee from being juſt, magnanimous, temperate, prudent, circumſpect, and cautious againſt error, modeſt, generous, with what other qualifications are the true aim and proper virtues of human nature. Remember finally to make uſe of this maxim on every occurrence that has a tendency to give thee pain, to wit, the occurrence it-

ſelf is no unhappineſs, but happy is the man who has fortitude to bear it.

35. To reflect on thoſe who have ſpun out the longeſt thread of life, is a vulgar but not ineffectual help towards the contempt of death. For what advantage have they over thoſe who died untimely deaths. The long lived CADICIANUS, FABIUS, JULIANUS, LEPIDUS, were ſure to fall at laſt; and all ſuch, after conveying many to the grave, were at length carried out themſelves. The longeſt period of life is but a little ſpace, and ſhort as it is, with what cares, what men, and what a crazy body is it ſpent! Regard it then as a thing of no moment; but ſurely it will appear ſo, if thou conſidereſt the eternity gone before, and the eternity that ſucceeds it. In the immenſity of ſuch a boundleſs duration, what difference is there between a life of three days and of three ages.

35. Chooſe always the ſhorteſt way, and that ſurely is the natural way, bending thy courſe directly to what is ſound and ſolid, both in word and deed; for thereby a great deal of trouble is ſaved both in public and private life.

SECTION V.

1. WHEN in the morning thou art overcome with lazineſs, and thy head cleaves to the pillow, let this conſideration be ready at hand, that when I awake it is to act the part of a man. Why then ſhould I have any reluctancy at entering upon the work for which I was born, and produced on the ſtage of the world? Is this the end for which I was made, to lie warm and ſnug in blankets? But it is pleaſant, thou wilt ſay. Is pleaſure then the end for which thou wert born; or is it not action rather, and the exerciſe of the powers nature has given thee? Doſt thou not ſee the plants of the earth, the birds of the air, the ants, the ſpiders, the bees, all conſpiring to adorn the world, according to their ſeveral natures; and wilt not thou fulfil the part of man, and purſue that end which thy nature has ſet before thee? But one muſt have reſt, ſayeſt thou. It is true, and nature allows a certain meaſure thereof, as of meat and drink. But thou art for paſſing nature's bounds, and exceeding the meaſure of what is ſufficient; whereas in point of action thou comeſt ſhort of thy ability. Hence, it is plain that thou

loveſt not thyſelf, otherwiſe thou wouldſt love thy nature and the intention thereof. They who profeſs the vulgar arts take delight in the practice of them, and perſiſt in the exerciſe of their reſpective callings, at the expence of health and cleanlineſs. But thy calling, which is to ſtudy and follow thy own nature, thou honoureſt leſs than a turner or dancer does his trade, and purſueſt thy aim with leſs ardour, than a covetous or ambitious man does a little chink or a puff of vain-glory. Theſe can bear hunger and watching, when eager in the purſuits of their little ends; and ſhall the cultivation of human ſociety, by the practice of ſocial virtues, appear to thee an end leſs valuable and leſs worthy of thy care?

2. How eaſy is it to exterminate and expunge every troubleſome or impertinent imagination, and forthwith to enjoy the moſt perfect tranquillity of mind! Every word and every deed conformable to nature is becoming and ſuitable to thee. Let not the cenſure or raillery of others divert or abaſh thee, providing the thing to be ſaid or done is fair and honeſt. They have their own way of thinking, and their own inclinations, which thou art not to trouble thyſelf about, but to move ſtraight forwards, following thy own nature, and the common nature of things, for both lead to the ſame end. In this road of nature I hold on my

courſe, until I drop into repoſe, reſigning my breath to the air whence I daily draw it, and my body to the earth, whence my father drew the ſeed, my mother the blood, and my nurſe the milk, that produced and nouriſhed me, and whence I have for ſo many years daily derived the meat and drink that has ſuſtained me, and which I have trod with my feet, and uſed without reſerve to ſo many different pnrpoſes.

3. It is true, thou art not a man to be admired for wit and ſmartneſs, but there are many other things, the want of which thou canſt not charge to nature's account. Study then to acquire thoſe things that depend intirely on thyſelf, ſuch as ſincerity, gravity, induſtry, abſtinence from pleaſures, contentment with thy lot, to be ſatisfied with little, meekneſs, generoſity, pertinency in action, ſolidity in diſcourſe, greatneſs of ſoul. Seeſt thou not what acquiſitions thou mighteſt have in riches that bar and exclude the pretence of natural incapacity, or want of genius; and yet thou lieſt ſtill groveling in thy poverty, without endeavouring to raiſe thyſelf. Is there any natural defect in thy conſtitution, by which thou art conſtrained to whine and grumble, to cleave to the world, to flatter, to ſtudy only the concerns of the body, whilſt the mind wanders in uncertainty, and is miſerably toſſed by every phantom

that impels it? No, by the gods, theſe are evils thou hadſt been delivered from long ago, hadſt thou been only contented to paſs for one ſomewhat ſlow and dull of apprehenſion. This reproach is one of thoſe matters wherein thou art to exerciſe thyſelf, ſo as neither to be concerned at it, nor take any ſatisfaction from it.

4. In the caſe of doing a good office, one charges it to account directly, and openly upbraids a man with it. Another has not indeed the impudence to caſt it in one's teeth, but will conſider the perſon as his debtor, and as lying under an obligation to him. A third ſort do good offices, in a manner without ſo much as knowing it, as the vine brings forth grapes without any other view, than that of producing its own proper fruit. The running horſe, the ſetting dog, the honey bee, the beneficent man, do not boaſt of their performances, but from one exertion of their reſpective faculties they paſs to another, as the vine to a new production of grapes in their ſeaſon. Are we then to do good in a manner without knowing it? I affirm we are. But that cannot be, ſays one, for it is of the nature of a ſocial creature to know that he acts ſocially, and even by JOVE to be deſirous that his aſſociate ſhould know it alſo. What thou ſayeſt, indeed is true, but thou doſt not take my mean-

ing rightly; wherefor I conclude thou art one of thoſe I firſt mentioned; for even they have ſome ſhew of reaſon on their ſide: but if thou wouldſt underſtand me rightly, never fear thy neglecting any ſocial duty, becauſe of that want of conſciouſneſs thereof which is recommended.

5. It is an Athenian form of prayer. Rain, dear JUPITER, rain on the fields of the Athenians, and on their meadows. And truly we ought always to pray with the ſame freedom and ſimplicity, or not to pray at all.

6. As we ſay that ÆSCULAPIUS preſcribes riding, the cold bath, the going bare-footed, ſo we may ſay that the nature of things preſcribes a diſeaſe, the loſs of a limb, the loſs of a child, or the like: for as there the thing preſcribed is adapted to the patient's caſe, for the attainment of health, ſo here it is adapted to the ſufferers condition for the fulfilment of fate. And the happening of theſe accidents to us, we expreſs in Greek by a word, which maſons uſe to ſignify the jointing of hewed ſtones, by giving them ſuch figures as make them fit one another exactly. In ſhort, there is a certain fitneſs and harmony which unites all things into one; and as that immenſe body, the world, is the agregate of all particular bodies, ſo is fate that Almighty cauſe, the contexture of all particular cauſes. Even the illite-

rate vulgar conceive what I mean, for they have expreſſions alluding to it, and plainly enough intimating a certain predeſtinated correſpondency between perſons and the accidents that befal them. Let us then embrace the diſpenſations of fate, in the ſame manner we do the preſcriptions of ÆSCULAPIUS. Though in theſe there may be many things harſh and unpleaſant, yet we welcome them in the proſpect of health. Let the accompliſhment of the deſigns, and the perfection of common nature, be regarded by thee as thy own proper health; and accordingly welcome every event that falls out, even though it ſhould appear harſh and ſevere, becauſe it leads to that end, that is, to the health of the world, and to the unmoleſted progreſs and felicity of JOVE. For if it had not conduced to the well-being of the whole, it had never happened to thee; for not even the meaneſt nature brings forth any thing but what correſponds to that which is ſubordinate to and governed by it. There are two reaſons then for acquieſcing in every accident that happens to thee. One is, becauſe it was originally a part of thy conſtitution, ordained together with thyſelf, and inſeparably annexed to thy exiſtence. The other, becauſe it is eſſential to the free progreſs, the perfection, and even by JOVE to the integrity of the univerſal cauſe. For as a whole

is mutilated when its continuity is diſſolved by the eliſion of a part, ſo it is in the chain of cauſes. Now this chain thou breakeſt by the ſtriking out a link as far as in thee lies, when thou murmureſt at any accident that befals thee.

7. If thou ſhouldſt not be able in every caſe to act from right principles, thou art not therefor to deſpond, to lothe, and vex thyſelf; but after being thrown out of the courſe, return to it again, ſatisfied with acting the manly part in the main. But then thy return muſt be with joy not like that of a boy which has played the truant to the ſchool, but as one with bloodſhot eyes to the ſpunge and the egg, or under any other ſharp pain, to the pultice and the fomentation. This is adhering to truth and right reaſon, not out of oſtentation, but as thy true center of reſt. Remember that the purpoſe of philoſophy is the ſame with the purpoſe of nature. Can any thing be more delightful than this and the other enjoyment, is the deluſive language of pleaſure: but conſider the matter; is not magnanimity and freedom of ſoul, ſimplicity, equity, and purity of heart ſtill more delightful? And can any thing exceed the joy of a heart endowed with underſtanding, when it reflects on that unerring perception, and inviolable tranquillity, with which

it receives the impreſſion of objects, and conforms itſelf to the courſe of nature.

8. Things are in a certain ſenſe ſo enveloped in darkneſs, that many not contemptible philoſophers have thought them altogether incomprehenſible. Even the Stoics themſelves allow that it is very difficult to comprehend them, and that every human judgment is liable to correction: for what man is infallible? From thy own imperfect notions transfer thy view to the ſubjects themſelves, how ſhort their duration, and how ſmall the value of ſuch things, as may be the property of rakes, whores and thieves. Turn next to the manners of thoſe about thee. The moſt agreeable among them is ſcarcely tolerable, not to ſay that one can hardly bear with himſelf. In the midſt of ſuch darkneſs, ſuch ordure, ſuch fluctuation of all things with which we are converſant, I cannot for my heart conceive what can gain thy eſteem, or engage thy affection. On the contrary, the diſpoſition of mind adapted to thy circumſtances, is to wait with patience for thy natural diſſolution, without repining on account of the delay, and in the mean time to found thy comfort on theſe two things only. Firſt, that nothing can happen to me but what proceeds neceſſarily from the conſtitution of univerſal nature. Secondly, that I can at all times avoid doing any thing con-

trary to the fixt purpoſe of my God, the intelligent active power that reſides within me: for none can violate my will.

9. To what purpoſe do I now exert my ſoul? Put the queſtion to thyſelf on all occaſions, and inquire ſtrictly, what is a-doing now in that part of me which I call my mind? What ſort of ſoul am I poſſeſſed of? Is it that of an infant, that of a boy, that of a wench, that of a beaſt of burden, or that of a ſavage animal?

10. What ſort of things are by the generality of mankind reputed good, thou mayeſt conceive from hence. If one attends to the notion of a thing truly good, ſuch as prudence, temperance, juſtice, fortitude, any attempt made to expoſe it to ridicule, will be odious and intolerable: whereas the comic poet's jeſt, on the goods of the vulgar, is eſteemed facetious and received with applauſe. Thus even the vulgar are ſenſible of the difference. An attempt of the firſt kind is ſhocking, and provokes their indignation; whereas a ſtroke of wit and ſatire levelled againſt riches, and the whole equipage of luxury and glory, is accounted pertinent and genteel. I challenge thee then to entertain the ſmalleſt doubt, whether ſuch things ought to be reputed eſtimable and good, whereof it may be ſaid pertinently and gracefully;

Their redundancy is ſo exceſſively great, that the poor poſſeſſor has no place left to eaſe himſelf in.

11. I am compounded of two principles or elementary parts, the active and the material. Neither of theſe can be annihilated, no more than they could at firſt ariſe out of nothing: but each will be reduced by mutation into ſome other part or member of the univerſe, that again into another part, and ſo on to eternity. It was by virtue of this boundleſs courſe of mutation that I aroſe into being, likewiſe my parents before me, and ſo backwards to all eternity. There is no reaſon why we may not thus conceive the matter, notwithſtanding the whole adminiſtration of the univerſe may be broken into finite periods.

12. The reaſoning faculty, and that art which promiſes its culture, are powers ſatisfied with themſelves, and the care of their own operations. They ſet out on principles which are proper to them, and proceed to that end which they themſelves propoſe; which, if good and rightly purſued, render their operations worthy of commendation, and their attainments deſerving of a name, which denotes, in Greek, ſtreightneſs of the way. So far the buſineſs of a logician coincides with that of a man, but the ſtudy of logical ſubtilties is no part of his duty conſidered as a man. They are by no means required of him. His nature

claims no ſuch accompliſhments, nor indeed are they any improvements or perfections thereof. It is not therefor in ſuch acquiſitions that man's chief end is placed, nor are they that good whereby his end is fulfilled. Moreover, if theſe were duties incumbent on man, the deſpiſing and relinquiſhing of them muſt be faulty, and it would be no commendation to raiſe one's ſelf above the want of them. Nor if the things had any goodneſs in them, could the man be reckoned good who came ſhort of them. Whereas in reality the more one withdraws himſelf from theſe and ſuch like trifles, and the more eaſily he can bear being deprived of them, the better man he is.

13. As the objects are about which thy mind is moſtly employed, ſuch thy mind itſelf will be; for the ſoul receives a tincture from its ideas. Tincture it then by aſſiduous converſe with ſuch ideas as theſe: wherever one can ſuſtain life, there he may live well; a man may ſuſtain life at court; therefor the court is a place where a man may live well. Again, every thing is by its frame and conſtitution adapted to ſome purpoſe; that purpoſe is its end; and to that end it has a tendency. Now in whatever lies the end of a thing, there lies the true and proper good of that thing. Therefor the proper good of a rational animal is fellowſhip and ſociety; for that we are born for ſocie-

ty is a point already eſtabliſhed. Was it not evident that things of lower rank were made for the higher, and thoſe of higher rank for one another. Things lifeleſs are ſurpaſſed by thoſe that live, and the rational excel among the living.

14. To deſire impoſſibilities is madneſs. It is impoſſible but the wicked muſt act wickedly.

15. Nothing can happen to any body but what is agreeable to the courſe of nature, and what he was born to ſuffer. The ſame thing happens to another, and either for not knowing it, or from an oſtentation of magnanimity, he is compoſed and eaſy. A diſmal caſe, that ignorance and vanity ſhould have more force than wiſdom!

16. Things themſelves can by no means touch the ſoul; it is inacceſſible to them; they can neither turn nor ſhake it. The ſoul cannot be ruffled or diſordered by any thing, but the ſoul itſelf, that is, by its own opinions and judgments. And according to the choice which the ſoul makes of theſe, the influence of external and adjacent beings upon it is abſolutely determined.

17. In one reſpect our cloſeſt alliance is with men, that is, in ſo far as we are bound to do good to their perſons, and to bear with their failings. But in ſo far as they ſtand in the way of my duty, they are to me abſolutely indifferent, no leſs than the ſun, the wind, and the wild beaſt. They may turn my ſtream of action into another chan-

nel, but can be no impediment to the bent and inclination of my mind, becauſe of the allowance I always make in my plan of operation for unſurmountable obſtacles, and the compaſs I can always fetch, in order to arrive at my ultimate end, without deviating from the road chalked out by nature. For the mind conſiders every obſtruction as a new determination given it on the part of univerſal nature, and ſets out from thence as from a reſting-place; ſo that every bar to action advances the execution of the whole plan, and every ſtop in the way furthers my progreſs in it.

18. Revere that which is moſt excellent in the univerſe. It is that to whoſe uſe all other things are ſubſervient, and by whoſe energy they are conducted. In like manner revere that which is moſt excellent in thyſelf. It is that which in thee is congenial to the moſt eminent nature in the univerſe. For all thy other parts are ſubſervient to this, and thy life is governed by it.

19. That, which is not detrimental to the commonwealth, is no detriment to a common citizen. On every apprehenſion of having received any damage, bring thy notion to the teſt according to this rule. If the commonwealth is not hurt, neither am I. If the commonwealth is hurt, I am not to hurt myſelf by giving way to anger againſt the author of the injury. My buſineſs is to demonſtrate his error to him.

20. Conſider often the quick paſſage and tranſitory nature of beings, and of events. Subſtance like a river is in perpetual fluxion; the action of things continually changing; and cauſes putting on a thouſand ſhapes; and ſcarce any thing fixed and permanent. Add to this the conſideration of that immenſe gulf of an eternity paſt, and an eternity to come, that great devourer of all tranſient beings, into whoſe bowels they are ſwallowed up, as from its womb they ſprung. Who but a fool would allow himſelf in ſuch a ſituation to be puffed up and elated, to be diſtracted with anxiety about any thing, or inflamed with indignation on account of any obſtruction he may meet in the progreſs of ſo ſhort a journey? Remember the whole aggregate of ſubſtance, wherein thy participation extends but to the very ſmalleſt portion. Remember the whole infinity of duration, wherein thy exiſtence occupies but a meer momentary ſpace. Remember that eternal ſucceſſion of particular beings, and concatenation of cauſes and effects called fate. What art thou but the ſmalleſt link in the chain?

21. Does another injure me; let him ſee to it. He has the diſpoſition that belongs to him, and acts after his own manner. I at the ſame time ſuffer but what the common nature of things has allotted for me, and I continue to act the part which my own nature requires of me.

22. Let not the mind, the leading and governing part of thy ſoul be ſhaken by any movements in the fleſh, whether they be ſuch as ſtrike the ſenſes agreeably or diſagreeably. Let not theſe two parts of thee be confounded together. But let the active part intrench itſelf in its own commanding poſt, and confine theſe paſſive ſenſations to their proper members. Indeed, they will ſometimes force themſelves into the mind, by virtue of that union which ſubſiſts between the ſoul and body. In that caſe, the buſineſs of the mind is not to ſtrive againſt the ſenſation itſelf, as being natural, but to exclude the opinion of its being either good or evil.

23. I ſay to thee, my ſoul, live in fellowſhip with the gods. Now the man lives in fellowſhip with the gods, whoſe ſoul is invariably ſatisfied with the lot appointed him, and whoſe active powers are employed according to the will of that genius, that divine principle, that light within him, which JOVE the fountain thereof, detaching a ray from his own eſſence, has given to every man for his director and guide. This is no other than every man's mind and reaſon.

24. If a man ſmells rank, or if his breath is offenſive, be not therefor angry with him; for what wouldſt thou have him do? His mouth and his armpits have a certain temperament, and from that temperament ſuch a vapour muſt

neceſſarily proceed. But the man has reaſon, thou ſayeſt, and may know his offenſiveneſs if he will but look about him. A notable reply truly. Haſt not thou reaſon as well as he? Why not then awake his reaſon by thine. Tell him, make him ſenſible of it: if he liſtens to thy admonition, thou wilt cure him of his fault, and there will be no occaſion for anger.

25. I will retire, ſayeſt thou, to ſome place, where neither whore nor player can find reception. Thou mayeſt live here juſt as thou propoſeſt to do after thy retreat. If that is not allowed thee, then retire out of life, but not as if thou ſufferedſt any evil by doing ſo. Life is but ſmoke, a meer vapour, ſayeſt thou; I will be gone. Why ſo concerned about it, as if thou thoughteſt it an affair of ſome importance? For my part, while I have no ſuch motive to withdraw, I will continue to live in freedom, and none ſhall hinder me from doing what I will. But then my will is only to act according to the nature of a rational and a ſocial animal.

26. The mind of the univerſe is of a ſociable nature. Accordingly it has made the worſt ſort of beings for the better, and fitted the better for one another. Thou ſeeſt the ſubordination and coordination of beings, the diſtribution made them according to their rank, and the perfect unanimity that obtains among the beſt of them.

27. How haſt thou behaved thyſelf hitherto with regard to the gods, thy parents, brothers, wife, children, teachers, tutors, friends, acquaintances, ſervants? Conſider if thou haſt all along perſevered in thy duty, ſo as never to have treſpaſſed againſt any of them, either in word or deed. Recollect moreover, what difficulties thou haſt gone through, what hardſhips thy fortitude has ſuſtained. That now the meaſure of thy life is full, and the duty of thy office completely diſcharged. Alſo how many fine things thou haſt deſpiſed. How many opportunities of glory thou haſt overlooked. To how many ungrateſuls thou haſt been kind and generous.

28. Why ſhould a ſoul that is cultivated by learning, and endowed with knowlege, be ruffled and diſconcerted by ſuch as are illiterate and untaught? But then, what is that cultivated and underſtanding ſoul? It is one who knows the beginning and end of things, together with that reaſon which pervades all ſubſtance, and adminiſtrates the world from all eternity in a ſeries of diſtinct periods.

29. The time is at hand, when I ſhall be but duſt and dry bones, and a name for a while, but at length not even a name. And what is a name? A ſound, a little noiſe that ſtrikes the ear. The things moſt eſteemed in life are vain and empty

and trifling, of a piece with ſnarling puppies, and croſs-grained infants, who ſquawl and laugh by turns, while faith and modeſty, truth and juſtice,

Are fled from earth to heaven.

What is there then to detain thee here, ſince objects are fleeting and inconſtant, the ſenſes dark and fallacious, the poor ſoul itſelf an exhalation from the blood, and honour vain, conſidering who they are that pay it? What is it then thou waiteſt for? A total extinction, or a tranſlation of ſome ſort or other, is what I wait for with meekneſs and reſignation. Until that time ſhall come, what is it ſupports thee, and fills the meaſure of thy duty? What elſe but praiſe and adoration of the gods on one hand, and on the other beneficence towards men, bearing with what they do, and abſtaining from what they have; and remembering always that whatever without thee appertains to life and limb, or concerns the fleſh and its vital ſoul, is none of thine, nor ſubject to thy control.

30. Thou mayeſt be at all times eaſy and happy, if thou doſt but think and act in the right way.

31. There are theſe two things common to all rational ſouls, whether that of God or man, or any other. Firſt, it is not in the power of any thing elſe to fetter or control them. Secondly,

that their happineſs lies in the practice of juſtice, proceeding from an habitual diſpoſition towards it, and that here center all their deſires.

32. If this or that accident proceeds not immediately from my fault, nor is conſequential to any fault of mine; nor the community is thereby hurt, why ſhould I be concerned about it? But after all what hurt can be done the community? Take care not to be carried away by a vague and indefinite notion Defend it according to thy ability, and the importance of the occaſion, even though it ſhould be damaged only in things indifferent. But think not any ſuch damage a real detriment. It is an ill cuſtom. As the old man in the play going off the ſtage forgot not his little pupil's rattle, juſt ſo art thou to behave thyſelf in this caſe, that is, thou art to have that regard for the intereſts of the community which thy ſtation in life requires, without forgetting what they are. True, but the world conſider them as matters of great concern. Wouldſt thou for that reaſon become a fool alſo? I was formerly.

33. Let external circumſtances be what they will, a man may be happy: for happineſs is the fruit of a man's own care and induſtry, as it conſiſts in the goodneſs of his diſpoſitions, his inclinations, and actions.

SECTION VI.

1. THE univerſal ſubſtance is of a pliable and ductile nature. The reaſon that adminiſtrates it has in itſelf no motive to do evil; for it has no malice, nor is any thing actually hurt by it; but all things begin and end according to it.

2. Be abſolutely indifferent as to circumſtances, and mindful only to act the becoming part in each. For example, whether cold or warm, drowſy or ſatisfied with ſleep, praiſed or ſlandered, dying or doing any thing elſe: for dying alſo is a part of the buſineſs of life, and as in the reſt, all that is requiſite is to manage rightly the affair in hand.

3. Look inward into the nature of things, and let not the ſpecific property nor the real worth of any thing eſcape thee.

4. The ſubjects of all things quickly change, either by way of evaporation, ſuppoſing the unity of ſubſtance, or by way of diſperſion into ſeveral parts.

5. The governing reaſon of the univerſe knows its own diſpoſition, what it does, and upon what matter it acts.

6. The beſt ſort of revenge is not to be like him who did the injury.

7. Found thy joy and ſecurity on this one thing, to wit, the paſſing from one ſocial action to another, with a mind elated to the contemplation of God.

8. The mind or leading faculty of the ſoul is that which excites and moves itſelf, that which qualifies itſelf, and the relation of accidents to itſelf, juſt as it pleaſes.

9. Particulars are determined according to the nature of the whole; and not that of any other nature, either within or without the whole.

10. The univerſe is either a meer jumble and hodge-podge, or in the conſtitution thereof there is union, order and contrivance. If the firſt, why ſhould I deſire to prolong life in the midſt of ſuch confuſion, and what elſe am I to care for but how I may at length return to duſt; and why am I diſturbed, let me do what I can, my diſſolution will come at laſt. But if the other is the caſe, my mind is filled with veneration, my heart is at eaſe, and I truſt to the ſupreme director.

11. When circumſtances diſcompoſe and ruffle thee againſt thy will, recover thyſelf quickly, and be not out of tune longer than whilſt thou art not able to help it; for by the habit of recovering

thy temper, thou wilt become more and more maſter of it.

12. If thou hadſt at the ſame time a ſtep-mother and a mother, notwithſtanding thou wouldſt not neglect thy duty to the firſt, thy own mother would have thy conſtant attendance. Now ſuch to thee are the court and philoſophy. Be a conſtant viſitor of philoſophy, and place thy comfort in that, by which the court is rendered tolerable to thee, and thou to the court.

13 It is of great importance to apprehend alluring objects by their genuine images. For example, in the matter of eatables; this is the carcaſe of a fiſh, that the carcaſe of a bird, that of a hog; this Falernian wine is a ſup of juice ſqueezed out of a bunch of grapes; this mantle of ſtate is ſheep's wool dyed with the blood of a ſhell-fiſh. And as to the affair of love, it is but poking and rubbing in a piece of gut, and ſquirting out a little ſnot with a ſhort of convulſive motion. Such images are true pictures, they diſſect and go to the bottom of things, ſo as to ſhow what they really are. Thou art to proceed in this manner through all the affairs of life, and whenever any thing alluring ſtrikes the imagination, to lay it open and naked, ſtripped of its gaudy attire; ſo as to ſee clearly into the naughtineſs thereof. For a gaudy outſide is a grand impoſtor, and de-

ceives moſt, when under the faireſt appearance, there ſeems to be the leaſt danger. Conſider what CRATES ſays even of XENOCRATES himſelf.

14. The wonders of the ſtupid vulgar are moſtly things of a meer corporeal and lifeleſs nature, ſuch as ſtones, timbers, fig-trees, vines, olives. Thoſe of men of a little higher pitch lie in the animated though meerly brutal world, ſuch as flocks and herds: thoſe of men of a ſtill more delicate taſte, in the rational world, though without any knowlege of the univerſal reaſon, and only in ſo far as reaſon is the ſource of cunning artifice and wit. But to the man who knows the beneficent rational ſoul of the univerſe nothing elſe ſeems worthy of attention. His chief ſtudy is to keep his own ſoul in a rational frame and ſocial diſpoſition, and for that end to co-operate in all things with the great ſtock of his family.

15. Some things are haſtening into the world, others are haſtening out of it, and of that which is but entering on the ſtage ſomething has already vaniſhed. The uninterrupted ſucceſſion of changes and alterations is perpetually renovating and reſtamping the world, as the inceſſant courſe of time is always adminiſtering a kind of novelty to eternal duration. What is there in ſuch a river, what tranſient particle in the ſtream that one can ſet his heart upon? As if a flock of ſparrows fly,

ing by, thou ſhouldſt take a fancy to a particular one, that is out of ſight as ſoon as ſeen. Life itſelf is but ſuch a thing as vapour riſing from the blood, and the breathing in and out of air. For the reſtoring of the whole breathing faculty, given thee the other day at thy birth, to the ſource whence it was derived, is juſt ſuch a thing as breathing once in and out, which is no more than what we do at every turn.

16 What is it may be reputed truly eſtimable? It is not perſpiring ſurely, for that plants do. Nor is it breathing, for cattle and wild beaſts breathe. And no more is it the receiving of impreſſions on fancy, the being agitated by appetite as puppets are by ſtrings, nor is it herding together or feeding. For as to feeding, it is only ſuch another action as voiding the dregs of what we guzzled the ſubſtance. Is it the applauſe and acclamations of the people? No, they are but the clapping of hands, and the chattering of tongues. If thou rejecteſt glory alſo, what remains to be deemed eſtimable? This is my opinion, to act and to be affected ſuitably to our own conſtitution. To this end all culture and art is directed; for every art propoſes to qualify its object for the work for which it was intended, and to which it is adapted by its conſtitution. Such is the aim of the vine-dreſſer, the colt-breaker, and dog-trainer: and is not the education and teaching

of youth directed to the ſame purpoſe? This is what is truly honourable and worthy of eſteem, and if it is well with thee in that reſpect, thou wilt have no anxiety about any thing beſides. But wilt thou never quit thy attachment to many other things? If thou doſt not, thou wilt never be free, never ſufficient to thy own happineſs, nor ever diſcharged from the ſlavery of paſſion. For thou muſt neceſſarily hate, envy, and ſuſpect thoſe, in whoſe power it is to deprive thee of theſe things, and plot againſt them who withhold from thee objects of thy deſires. In a word, whoever wants any of theſe things, muſt be in perpetual diſorder of mind, and moreover cannot avoid being chagreened againſt the Gods. Whereas, by paying due regard and honour to thy own mind, thou wilt be ſatisfied with thyſelf, compliable with thy fellow-citizens of the world, and in perfect harmony with the Gods, that is, ready to approve of their diſpenſations and diſpoſition of things.

17. The elements have three ſorts of motion, to wit, upwards, downwards, and in a circle. The motion of virtue lies in none of theſe, but is a thing of a more divine nature, and proceeds in a way not eaſily apprehended.

18. How ſtrangely inconſiſtent are men with themſelves! They will not ſpeak a word of their

contemporaries and companions, and yet above all things want to be praiſed themſelves by thoſe who are to come after them, whom they never did or ever will ſee. Moreover this paſſion is much the ſame as if they were ſadly afflicted, becauſe they had not a great name and reputation in the world before they were born.

19. Becauſe a thing is very difficult to thee, do not therefor think it impoſſible to man. But rather if it is poſſible and congruous to man, believe it alſo practicable to thee.

20. If in wreſtling, our play fellow ſhould chance to ſcratch us with his nails, or knock his head againſt ours, we ſeem not to know it, much leſs do we take offence, or entertain any jealonſy, as if he was an enemy lying in wait for us. However, we take care to avoid the like accident again, but ſtill in a friendly diſpoſition, and without any ſuſpicion, as if we had to do with an inſidious perſon. Let it be juſt ſo in all other parts of life. Many things are overlooked in the ſame manner in our dealings with thoſe with whom we have buſineſs; for we may be upon our guard as I ſaid, without hating and ſuſpecting.

21. If any one can ſhow me that I am miſtaken in thinking or acting, I will change my mind with pleaſure; for truth is my ſtudy, a thing by which no man was ever hurt. It is ignorance

and error that hurts their adherents. I act the part becomes me. Other's cares distract me not; for they are about things without life, or without reason, or with reason but deluded, and wandering they know not whither. Things void of sense or void of reason, I who have reason apply to my own use with freedom and magnificence. But men as having reason I use according to the laws of fellowship. Call the Gods to thy assistance on all occasions; and be indifferent as to the length of this course of action; for three hours of such a life are sufficient.

22. ALEXANDER of Macedon and his groom were reduced by death to the same condition. For they were either posted into the seminary accounts of the world, or both alike dissolved to atoms.

23. Consider how many things both of the corporeal and sensitive kind are done in every one of us in the same moment, and it will be no wonder to thee if many more, or rather every thing that is done in that One, that All, which we call the world, should exist therein at one and the same time.

24. If one should propose to thee to spell the word ANTONINUS, and on occasion of repeating the letters of the word should fall into a passion, wouldst thou be angry also? Wouldst

thou not rather pronounce every letter calmly and without emotion? Thus in the conduct of life, remember that duty and decency lies in a certain fitneſs and proportion, with the obſervance of which one is to proceed directly to the execution of his purpoſe, without being in a hurry and flutter, and without being angry at thoſe who are full of ſpite and indignation againſt him.

25. It is a ſort of cruelty to hinder men from purſuing what ſeems to them to be for their advantage and conveniency. Yet thou art in a manner guilty of this, when thou art offended becauſe they treſpaſs. For what they do is always with a view to their own advantage. But ſayeſt thou, they are miſtaken, what they apprehend to be their advantage is not ſo. Then ſhow them the truth and undeceive them.

26. Death is a ceſſation of the impreſſions received by ſenſe, of the agitations of appetite, of the operations of the underſtanding, and of our ſervice to the fleſh.

27. It is a ſhame that whilſt thou art alive, thy ſoul ſhould faint and ſuccumb before thy body.

28. Beware of being perverted by thy elevation to the imperial dignity, and of getting a ſmack of the caſk; for there is danger. Continue to be ſtill the ſame plain good man, ſincere, grave, unaffected, juſt, religious, meek, affectionate, re-

ſolute in diſcharging the duties incumbent upon thee. Strive to be ſuch a man as philoſophy would have made thee. Revere the gods. Be the protector of men. Life is ſhort. The only fruit thereof is a holy diſpoſition of mind, and ſocial actions. Behave in all things like the diſciple of ANTONINUS, ever mindful of his ſhining virtues; that vigour in executing what reaſon had decreed as fit to be done; that invariable conſiſtency with himſelf; that ſanctity, that ſweetneſs and ſerenity of countenance; that contempt of vain-glory; that ſtrong deſire to comprehend a thing, ſo as not to drop it, until he was at the bottom thereof, and had ſeen clearly through it: his bearing with unjuſt cenſures without being cenſorious himſelf. His never being in a hurry about any thing. His not liſtening to informers. His exquiſite judgment in characters and in affairs. No reviler, no noiſy pratler, no jealouſy in his temper, no captious wrangling reaſoner. How moderate in his deſires with regard to his habitation, bedding, cloaths, table, and attendance! How laborious and indefatigable! How active and ſprightly all day long to the very evening by means of his ſlender diet, whereby even the natural diſcharges were reduced to regularity. How conſtant and uniform in his friendſhips! His patience of contradiction, even from the warmeſt oppoſers

of his ſentiments; and the joy he expreſſed when another rectified his judgment by the force of demonſtration. Finally, his regard to religion, without the leaſt mixture of ſuperſtition. Mind all this I ſay, that the laſt hour may find thee with the ſame good conſcience that it did him.

29. As when awaking out of a ſleep diſturbed by dreams thou compoſeſt thyſelf by conſidering they were but dreams; ſo in life when thou comeſt to thyſelf, and recalleſt thy reaſon after any diſcompoſure, thou wilt find the occaſions thereof to have been equally groundleſs.

30. I conſiſt of a body and of a ſoul. To the body, every thing is indifferent, for it cannot diſtinguiſh: to the mind, every thing but its own operations; for they depend on the mind itſelf; only thoſe however that occupy the time preſent; for as to thoſe that are paſt, and thoſe that are to come, they alſo are things indifferent.

31. While the hand acts the part of the hand, and the foot the part of the foot, pain and labour is not contrary to their nature. So neither is pain and labour contrary to the nature of man, while he acts only the part of a man. And if it is not contrary to his nature, it can be no evil to him. On the other hand, how many pleaſures are enjoyed by robbers, rakes, parricides and tyrants!

32. Doſt thou not ſee how many working

tradeſmen, whoſe underſtandings are but of the loweſt claſs, nevertheleſs adhere to the rules of their ſeveral arts, and will not allow themſelves to depart from them. Is it not ſhocking, that the houſe-builder and the diſeaſe-curer ſhould have more regard for the rules of their reſpective arts, than man has for the rule of his, a rule that is common to him with the Gods?

33. Aſia, Europe, are corners of the world. This, and the other ſea, are ſo many drops of the world. Mount Athos is a clod of the world. The longeſt period of life is a point in eternity. Every thing is little, mutable and vaniſhing.

34. All things proceed from the univerſal Mind, either directly and intentionally, or by conſequence. The lion's jaws, the deadly poiſon, and every thing miſchievous, are like thorns and mire, the natural conſequences of theſe beautiful and venerable objects. Fancy not therefor that theſe are foreign to the object of thy adoration, but conſider the fountain whence all things are derived.

35. He who knows the preſent ſtate of things, knows all that ever was and ever will be; for they are all of the ſame kind and of the like form. Think then of the relation which all things in the world have to one another, and the connexion whereby they are united into one ſyſtem. For

things are in a manner woven together like threads in a piece of tapeſtry; and thoſe that come after, ariſe naturally out of thoſe, that went before. Accordingly, there is a ſort of friendſhip and intercourſe between all things, founded on the communication of motion, on their conſpiring to the ſame end, and on the unity of ſubſtance.

36. Adapt and accommodate thyſelf to whatever buſineſs and affairs the fates have deſtined thee, and love ſincerely the men with whom thy lot is fallen.

37. Every tool, inſtrument, and utenſil is perfect, if it anſwers the intention of the maker, or the end for which it was made. There however the maker is extrinſical to his work, and has a ſeparate exiſtence of his own. But in nature's productions the forming power is lodged within, and exiſts in conjunction with the thing produced. Accordingly thou art to conſider it as more venerable, and to eſtabliſh this as a law to thyſelf, that if the temper of thy ſoul, and the courſe of thy life, be conformable to the intention of the power that formed thee, every thing elſe ſhall be according to thy mind. For thus every thing in the univerſe will be according to the mind of the univerſe.

38. If thou ſuppoſeſt any thing that is out of thy own power to be either good or evil, upon

miſſing the good, or incurring the evil, it is impoſſible not to be chagreened againſt the gods, and hate men, as being the cauſes of the diſappointment or the calamity: and even upon the bare ſuſpicion, that they may be ſo, we cannot avoid being affected toward them in the ſame manner. Thus our concern about ſuch things draws us into great injuſtice. Whereas, if only things in our own power were decreed to be good and evil, no cauſe is left for accuſing God, or being in a ſtate of war with man.

39. We all co-operate to the production of the ſame final effect, ſome indeed knowingly, but others without reflexion. Juſt as HERACLITUS ſaid that ſleepers too were workmen and fellow-labourers in carrying on the work of the world. One co-operates in one way, another in another. Even he who blames the courſe of things, and ſtruggles againſt the ſtream of fate, contributes ſomething, as author of a ſuperfluity and excreſcence; for even that was wanting in the world, in order that it might be a world. It remains then for thee to conſider with what claſs thou rankeſt thyſelf. The adminiſtrator of the univerſe will at any rate uſe thee well, and take thee into the number of his fellow labourers, and allot thee a ſhare in the general co-efficiency. But be not thou ſatisfied to be ſuch a member of the uni-

verſe, as is that pitiful and ridiculous verſe in th play mentioned by CHRYSIPPUS. Does the ſun take upon it to do the office of rain, or ÆSCULAPIUS that of the fruitful CERES? If we conſider the ſtars, has not each its proper dignity and province, though all contribute to the ſame effect?

40. If the Gods have conſulted about me, and the accidents that are to befal me, they have conſulted well; for an ill-adviſed God is a thing not eaſily conceived. And there is no reaſon why they ſhould incline to hurt me: for what benefit could ariſe from thence to themſelves, or to the community, which is the object of their care? But ſuppoſe I and my affairs in particular came not under conſideration, they muſt at leaſt have conſulted about the affairs of the community, to which the accidents befalling me being plainly conſequential, I ought to welcome them in the heartieſt manner. But even ſuppoſing that the Gods take no care of any thing at all, an opinion that we muſt either reject as unholy, or let us lay aſide ſacrifice, prayer, oaths, and what other acts of ours ſuppoſe the preſence and cohabitation of the gods with us; I ſay even ſuppoſing the Gods take no care of human affairs, nothing hinders me to take care of myſelf. In taking care of myſelf, my utility is the point I aim at. My utility is to live according to my nature and conſti-

tution. My nature is that of a rational being, and of a member of ſociety. The ſociety of which I am a member, as I am ANTONINUS, is Rome; as I am a man, it is the world. Therefor nothing is uſeful and good to me, but what is profitable to theſe ſocieties. Nothing happens to individuals, but what the whole is a gainer by; and that is ſufficient. However, if thou obſerveſt exactly, thou wilt find it generally true, that nothing happens to individuals, but what even they themſelves or other men are gainers by. But here I extend the notion of utility to things indifferent.

41. As thou art apt to be cloyed with a conſtant uniformity, and ſeeing always the ſame plays and other ſhows at the theatre, and ſuch like places, ſo ſhouldſt thou be affected with regard to life in general. For it is but the ſame thing over and over again, and ſtill the ſame cauſes operating. How long then will it be before thou art diſengaged from thy attachment to life!

42. Think often with thyſelf how many of all nations, ranks and profeſſions are gone to the grave. We are only to go whither ſo many able orators are gone before us, ſo many reverend philoſophers, HERACLITUS, PYTHAGORAS, SOCRATES; ſo many heroes of old, and ſo many kings and generals in later times; and more-

over, EUDOXUS, HIPPARCHUS, ARCHIMEDES, with other penetrating, exalted, laborious, ſouple, and daring minds; MENIPPUS alſo and ſuch other jeſters on the frailty and uncertainty of human life. Conſider that all theſe have been long in the duſt. What grievance is this to them? What grievance even to thoſe others whoſe very names are forgot? In the midſt of ſuch frailty one thing is truly valuable. It is to live in benevolence, practiſing truth and juſtice towards thoſe who are void of both.

43. When thou haſt a mind to cheer up thy heart, reflect on the ſeveral excellencies of thy companions, as the valour of one, the modeſty of another, the generoſity of a third, and ſo forth. For nothing gives ſo much joy as the ſeveral lineaments of virtue appearing in the characters of a ſet of companions, and collected as completely as poſſible within that compaſs. Therefor let this be a proſpect always ready at hand.

44. If it does not vex thee to think that thou weigheſt only ſo much, and not three hundred, why ſhould it give thee pain that thou art to live ſo many years and no longer? For why not acquieſce in the portion of time nature has aſſigned thee, as well as in the portion of ſubſtance?

45. Perſuade men if thou canſt, but do whether they will or not, when the law of juſtice re-

quires it. If irreſiſtible violence checks thee, let thy recourſe be to contentment and equanimity, laying hold of the obſtacles as an occaſion given thee to exerciſe another virtue. And remember that thy endeavour was proviſional, and that thou didſt not aim at impoſſibilities. What was thy aim then? To endeavour. And ſo far thou haſt been ſucceſsful, and at the ſame time done all that was incumbent on thee.

46. The ambitions man places his happineſs in other mens action, the man of pleaſure in his own paſſion, but the man of underſtanding in what he himſelf does.

47. I may abſtain from judging of this thing as either good or evil, and ſo need not be troubled in mind about it; for things themſelves may make us feel, but cannot compel our judgments.

48. Accuſtom thyſelf to ſuch cloſe attention as not to be liable to miſapprehend what another ſays, and enter as much as poſſible into the mind of the ſpeaker.

49. That which is not profitable to the hive is not profitable to the bee.

50. If people in diſtreſs at ſea miſtruſt and revile the pilot, or the ſick miſtruſt and revile the phyſician, to whom elſe will theſe commit the care of their health, or thoſe of their ſafety?

51. How many of thoſe who come into the

world at the ſame time with thee are already gone?

52. To thoſe affected with the jaundice honey ſeems bitter. Water is dreadful to thoſe who are ſmitten with madneſs by the bite of a mad dog. Children think marbles very pretty things. Now why ſhould I be angry with men on any account? Thinkeſt thou that error is leſs powerful in them, than the bile in a man affected with the jaundice, or the venom in a man bit by a mad-dog?

53. None can hinder thee to live according to the law of thy own nature: and nothing can happen to thee contrary to the law of common nature.

54. Conſider what they are whom men ſtudy to pleaſe, and by what acquirements and what actions it is that they ſtudy to pleaſe them.

55. How ſoon will this current period of the world ſwallow up all things, and how many has it ſwallowed up already?

SECTION VII.

1. WHAT is vice? It is a thing thou haſt often ſeen. On every occaſion have the ſame thought ready at hand, it is no more than what I have often ſeen. In a word, thou

wilt find all thoſe matters, whereof the hiſtory of all times antient and modern is full, and are even now tranſacting in nations and families, are but the ſame things over again. Nothing is new, all things are uſual, and all things are of ſhort duration

2. How can ſound maxims and principles, when once eſtabliſhed, loſe their force and efficacy, unleſs their correſponding ideas, which thou mayeſt revive at pleaſure, be firſt extinguiſhed? It is in my power to judge as I ought of this object. If ſo, why am I diſturbed? What is without my mind is nothing at all to my mind. Be perſuaded of this, and thou art right.

3. Thou mayeſt live over again whenever thou wilt. It is only taking a view of things as thou ſaweſt them formerly, for that is to live over again.

4. Pompous proceſſions, dramatic entertainments, flocks, herds, exerciſes of arms, throwing of bones to dogs, and morſels of bread into fiſh ponds, the labours of ants and toilſome lugging of their burdens, mice running about in a fright, puppet ſhows: ſuch being the vain ſtudies and trifling amuſements of men, thy buſineſs is to behave thyſelf towards them with tenderneſs and meekneſs, free from all arrogance and preſumption; aware however that every man is

worth ſo much, as are the things he eſteems moſt, and moſt eagerly purſues.

5. Be attentive to what is ſaid, ſo as not to loſe a word, and in obſerving mens actions, let no fact eſcape thee. In the one caſe ſtudy from the beginning to take the meaning of the ſpeaker, and in the other, the motive and end of the agent.

6 Have I ability ſufficient to manage this affair or not? If I have, I uſe my underſtanding as an inſtrument given me by nature for that purpoſe. If I have not, I give up the affair to one more able to finiſh it, ſuppoſing it no eſſential part of my duty; or I do what I can, taking another to my aſſiſtance, whoſe mind may, in conjunction with mine, effectuate what public utility and the preſent occaſion requires: for to that end muſt be directed whatever I do, either by myſelf alone or jointly with another.

7. How many men of high renown, with whoſe praiſes the world rung, are now almoſt forgot! and how many bards, who ſung their praiſes, have long ſince diſappeared!

8. Be not aſhamed of taking help. Thy buſineſs is to do thy duty, like a ſoldier in a ſiege, who being lame and unable to climb to the battlements by himſelf, may do it with the aſſiſtance of another.

9. Let not futurities disturb thee; for if thou hast a mind to it, thou mayest receive them with the same sentiments and disposition, which thou hast now with regard to things present.

10. All things are interwoven with one another, they are connected by a sacred tie, and there is nothing but what bears some affinity to every thing, They are all ranged up in order, and all conspire in adorning the same world. For out of the whole aggregate of being there arises one world, one God, one substance, one law, one common reason of all intelligent beings; and one truth, inasmuch as there is one perfection of all animals that are of the same kind and participate of the same reason. Every thing material is quickly incorporated into the universal substance. Every thing active and efficient is quickly resumed into the general fund of reason. And the memory of every thing is quickly buried in the grave of time.

11. In a rational animal the same action that is according to nature is likewise according to reason.

12. If nature has made thee right, it is well; if not, thou mayest rectify thyself.

13. As all the members of the body contribute to the same effect, so are all rational beings framed for co-operating with the same purpose; with

this difference only, that the members are united in the firſt caſe and ſeparated in the other. This thought will become more full and clear, if thou ſayeſt often to thyſelf, I am a member of the ſyſtem of rational beings. If thou ſayeſt only coldly, I am a part of it, thou art not as yet a hearty lover of mankind; thou haſt not yet felt the joy of that benevolence which proceeds from fulneſs of underſtanding; thou conceiveſt it barely as a ſtrain of decency, and not as doing good to thyſelf.

14. Let what will from without befal that which can ſuffer by the accident, and let the ſufferer complain if it can. As for me I am not hurt by the accident, if I judge it no evil; and that judgment I am at liberty to make if I will.

15. Whatever one ſays or does it is my buſineſs to be good; juſt as a piece of gold, an emerald, a purple robe, would ſay, if they could ſpeak, whatever one ſays or does, it it my part to be always an emerald, and to hold my own colour.

16. It is the mind, the leading faculty of the ſoul, that moleſts itſelf, and diſturbs its own repoſe with fears, deſires and ſorrows. Nothing elſe can throw it into ſuch diſorders; for it can reject thoſe opinions, by means of which alone it is poſſible for any thing elſe to ſhake it. Let the

body mind its own ſufferings, and complain if it can. And as for the meer vital and ſenſitive ſoul, if it is capable of feeling, and obnoxious to fear and anguiſh, yet has it not the power of judging and decreeing.

17. The mind or leading faculty of the ſoul, conſidered in itſelf, is above the want of any thing, unleſs it creates want in itſelf. Accordingly, it is always calm and always free, but when it ruffles and fetters itſelf.

18. Happineſs is no other than ſoundneſs and perfection of mind.

19. Why doſt thou, O Fancy, intrude thyſelf? Go thy way whence thou comeſt, and may the Gods ſpeed thee. Thou haſt attacked me after the old manner. I am not angry at thee. All I want is that thou ſhouldſt be gone.

20. Is change or mutation a thing to be dreaded? What can be done without it? What is more congruous and familiar to the nature of things? Canſt thou thyſelf bathe unleſs the wood undergoes a change? Canſt thou be nouriſhed unleſs the food is changed? Or can any thing whatever that is uſeful be effected without change? Doſt thou not ſee then that thy changing is juſt like the changing of all other things, and alike neceſſary to the nature of the univerſe.

21. All bodies being in coalition and co-opera-

this difference only, that the members are united in the firſt caſe and ſeparated in the other. This thought will become more full and clear, if thou ſayeſt often to thyſelf, I am a member of the ſyſtem of rational beings. If thou ſayeſt only coldly, I am a part of it, thou art not as yet a hearty lover of mankind; thou haſt not yet felt the joy of that benevolence which proceeds from fulneſs of underſtanding; thou conceiveſt it barely as a ſtrain of decency, and not as doing good to thyſelf.

14. Let what will from without befal that which can ſuffer by the accident, and let the ſufferer complain if it can. As for me I am not hurt by the accident, if I judge it no evil; and that judgment I am at liberty to make if I will.

15. Whatever one ſays or does it is my buſineſs to be good; juſt as a piece of gold, an emerald, a purple robe, would ſay, if they could ſpeak, whatever one ſays or does, it it my part to be always an emerald, and to hold my own colour.

16. It is the mind, the leading faculty of the ſoul, that moleſts itſelf, and diſturbs its own repoſe with fears, deſires and ſorrows. Nothing elſe can throw it into ſuch diſorders; for it can reject thoſe opinions, by means of which alone it is poſſible for any thing elſe to ſhake it. Let the

body mind its own ſufferings, and complain if it can. And as for the meer vital and ſenſitive ſoul, if it is capable of feeling, and obnoxious to fear and anguiſh, yet has it not the power of judging and decreeing.

17. The mind or leading faculty of the ſoul, conſidered in itſelf, is above the want of any thing, unleſs it creates want in itſelf. Accordingly, it is always calm and always free, but when it ruffles and fetters itſelf.

18. Happineſs is no other than ſoundneſs and perfection of mind.

19. Why doſt thou, O Fancy, intrude thyſelf? Go thy way whence thou comeſt, and may the Gods ſpeed thee. Thou haſt attacked me after the old manner. I am not angry at thee. All I want is that thou ſhouldſt be gone.

20. Is change or mutation a thing to be dreaded? What can be done without it? What is more congruous and familiar to the nature of things? Canſt thou thyſelf bathe unleſs the wood undergoes a change? Canſt thou be nouriſhed unleſs the food is changed? Or can any thing whatever that is uſeful be effected without change? Doſt thou not ſee then that thy changing is juſt like the changing of all other things, and alike neceſſary to the nature of the univerſe.

21. All bodies being in coalition and co-opera-

tion with the whole, like the members of our bodies with one another, pass as in a torrent thro' the universal substance. How many CHRYSIPPUS's, SOCRATES's, EPICTETUS's, has time already devoured. Let the same thought follow thee with regard to every person and every thing.

22. There is one thing only I am solicitous about, that I do nothing which the human structure would not have me do, nor in the manner it would not have me, nor which at this time it would not have me.

23. Soon will all things be forgot by thee, and soon wilt thou by all things be forgot.

24. It is a property belonging to a man to love even transgressors. And it will have its effect, if thou reflectest that they are thy kinsmen, that they trespass through ignorance, and unwillingly; and that in a little time both thou and they must die; and above all that there is no harm done to thee; for thy mind is not the worse for their errors.

25. The nature of things or the generative power of the universe forms out of the universal substance, as if it was a lump of wax; suppose first a horse, then dissolving that horse, it uses the same matter for the generation of a tree, then of a man, then of some other thing, and each of them subsists but a very short space. It is no

hardſhip for a tub to be taken to pieces, any more than it was to be made by putting thoſe pieces together.

26. An angry countenance is moſt unnatural, *** if it was extinguiſhed at laſt, ſo it could not at all be revived again. Endeavour at leaſt to underſtand its contrariety to reaſon; for if even the ſenſe of ſin is loſt, what reaſon is there for living any longer?

27. The directing nature of the univerſe will very ſoon change every thing thou ſeeſt, and form others out of their ſubſtance, and out of them again others, that the world may be always freſh and new.

28. If one commits a treſpaſs againſt thee, think preſently that he was ſeduced by a falſe opinion of ſome good or evil he would thereby gain or avoid. Conſidering this thou wilt pity him, and wilt neither wonder nor be angry; for either thou thyſelf as yet entertaineſt the ſame opinions, and therefor ſhouldſt forgive; or if thou no longer ſuppoſeſt ſuch things to be good and evil, thou wilt be more eaſily reconciled to the offender.

29. Conſider not things abſent as if they were already preſent, but out of the preſent chooſe ſuch things as are moſt agreeable, and remember how greatly they would have been miſſed, had they not been preſent. Take care however that

by this contentment thou art not gradually induced to ſet thy heart upon theſe things, ſo as to be diſturbed if at any time they ſhould be wanting.

30. Roll thyſelf up within thyſelf. It is the nature of a rational ſoul to be perfectly happy and ſatisfied with itſelf while it acts agreeably to juſtice, and enjoys the tranquillity derived from thence. Cancel imagination. Stop the meer mechanical movement. Circumſcribe the preſent time. Make thyſelf acquainted with every accident that befals thyſelf or another. Divide the ſubject of things into the efficient or active and the material. Think of the laſt hour. Let ſin lie at the ſinners door.

31. Enter thoroughly into the meaning of what is ſpoken, and into the nature of things, whether they be apparent facts or hidden cauſes. Deck thyſelf with ſimplicity and modeſty, and with indifference about what lies between the boundaries of virtue and vice. Love mankind. Follow God. He ſays that all things are right, [even though nothing exiſted but the elements of things,] but to thee it is ſufficient to remember that all things are right, [except a very few.]

32. As to death, it is either diſperſion, ſuppoſing attoms to be the elements of things, or it is extinction or tranſmutation, ſuppoſing the unity or coalition of ſubſtance. As to pain, that which

is intolerable puts an end to life, that which lingers is tolerable: and moreover, the mind cutting off the communication with the paſſive part, and retiring into its own province by means of its abſolute power of judging, preſerves its own tranquillity, no ways blemiſhed by what is done in the body; and for the parts that are blemiſhed let them complain if they can. As to glory, mark but the notions men have of it, what things they ſhun, and what they purſue: and conſider that as heaps thrown on heaps overſpread each other, ſo in the courſe of the world, what went before is hid by what comes after.

From PLATO.

33. "Doſt thou imagine that one of an ele-
" vated mind who has an idea of eternity, and
" of the immenſity of ſubſtance, can have any
" great notion of human life? It is impoſſible,
" ſaid he. Conſequently ſuch a man will not
" think death a matter of any moment? Not at
" all."

From ANTISTHENES.

" *It is princely to do good and be ill ſpoken of.*
" It is a ſhame that he countenance ſhould
" be faſhioned and adjuſted at the command of

" the mind, and yet the mind itſelf not faſhioned
" and adjuſted by itſelf."

From EURIPIDES, *etc.*

" *'Tis madneſs to take offence at things,*
" *For of our anger they make no account.*
" The immortal Gods and us thou'lt overſpread
" with joy.
" *Life in its ſeaſon reap.*
" *As corn thou doſt in harveſt.*
" If I and my children are by the Gods neglect-
" ed, there is a reaſon for it.
" *For to be good and juſt is the portion allotted*
" *me.*
" Join not with other people in their complaints
" and lamentations. Let not anxiety make thy
" heart beat out of tune."

From PLATO.

" I may juſtly reply, my friend, that thou art
" in the wrong; if thou thinkeſt that a man of
" any worth makes account of living or dying.
" His concern is only whether or not he has ju-
" ſtice on his ſide, and whether he acts the part
" of a good or bad man.
" The truth is, Athenians, whatever poſt a
" man takes to himſelf from an opinion of his
" own valour, or is aſſigned him by the general,

" he ought in my opinion to maintain it at all " hazards, without bringing death or any thing " whatſoever into competition with diſhonour.

" Conſider, my friend, whether bravery and " magnanimity be not ſomething more than ſav- " ing one's own and other people's lives. For it " is not length of days that a man truly great " and noble ſets his heart upon, but leaving that " to God, and believing the women that fate is " unavoidable, he ſtudies how to live beſt the " time that he has to live."

34. Mount thy ſoul into the heavens, and with thy thoughts accompany the heavenly bodies in their ſeveral revolutions. Let the tranſmutations of the elements into one another be alſo a frequent ſubject of meditation; for ſuch contemplations as theſe are apt to purify the mind, and waſh away the filth of this terreſtrial life. PLATO has a fine paſſage to this purpoſe. " An exalted " mind, ſays he, beholds as from a ſuperior orb " the affairs of the lower world, herds of cattle, " armies of men, the toils of huſbandry, marri- " ages, reconciliations, births, deaths, the noiſe and " hurry about courts of juſtice, the ſilence and " ſolitude of deſert places, the variety of barbar- " ous nations, ſolemn feſtivals, public lamenta- " tions, markets and fairs, a medley of all ſorts " of things, though not without unity, order

" and beauty, ſpringing out of contrariety, de-
" formity and confuſion."

35. Look back on things paſt, ſo many revolutions of great empires. Thou mayeſt alſo look forwards on things to come; for they will be altogether ſimilar, and cannot deviate from the route wherein things go at preſent. And therefor forty years knowlege of human life, is equal to that of ten thouſand; for what more is to be ſeen in the one period than in the other? Alſo,

36. " *What ſprings from earth returns to earth*
" *again.*
" *What comes from heaven, flies back to heaven*
" *again.*"

The whole affair is this. A parcel of atoms, which taken ſingly are incorruptible, have their union diſſolved, being forced ſome how or other to quit the holds by which they cohered together.

37. " *With meat and drink, and all the wiles*
" *of art,*
" *Men ſtudy to divert the courſe of fate;*
" *Until at length heaven pouring out the ſtorm,*
" *The ſighing wretch muſt bear it.*"

38. Stronger and more robuſt he may be, but

is he more humane and generous, more modeſt, more even-tempered in accidents, more mild and forgiving on occaſion of other men's miſtakes?

39. When an affair can be concluded agreeably to the common reaſon of Gods and men, there is nothing hard or grievous in the caſe. For when one may reap the profit of acting according to his nature and conſtitution, there is no reaſon to ſuſpect any harm. Now it is always in thy power to receive accidents with reſignation to the will of God, to deal juſtly with men, and to examine ſtrictly every imagination, that no imperfect notion may be allowed to paſs.

40. Look not all around into other people's minds, but look ſtraight forward to the end to which nature leads thyſelf; the nature I mean of the univerſe, by the accidents that befal thee; and thy own, by the actions that are to be done by thee. The actions to be done by every agent are ſuch as flow from its conſtitution, and to which by its frame it is adapted. All others are adapted to the uſe of the rational, as in general the worſe are to that of the better, and the rational are adapted to the uſe of one another. Therefor fellowſhip and public ſpirit is the principal characteriſtic, and moſt eſſential property of the human frame. The next is ſtrength of mind to reſiſt bodily affections and ſollicitations, it being the part of the rational

and thinking movement to ſecure its own bounds, and repel the aſſaults of ſenſe and appetite: for theſe are movements that diſtinguiſh the brutal kind, properties to which reaſon claims the preference, and deigns not to ſubmit, and juſtly too, for they are but inſtruments in reaſon's hand, and naturally ſubſervient to it. The third qualification of rational nature is an inflexible rectitude of underſtanding and judgment, ſo as not to be the ſport of error and deluſion. If the mind thus qualified goes ſtraight forwards in its own proper courſe, it is perfect and has all that belongs to it.

41. Conſidering every day of life as the laſt, and the next ſo much clear gain, let the gain at leaſt be rightly employed by living according to nature.

42. Set not thy heart on any other train of events, but that which actually befals thee, and is properly thy fate or fortune, call it which thou wilt. For what is more fit and congruous?

43. On occaſion of any misfortune, conſider but the behaviour of thoſe to whom the ſame thing has happened. They were ſtruck with ſurpriſe, they were full of indignation, they complained grievouſly; and where are they now? Nowhere. Why then ſhouldſt thou act the very ſame part over again, and not rather, leaving events that do not concern thee to the actors and

ſufferers, concern thyſelf only about thy behaviour with regard to them? Thy behaviour will be good if thou ſtudieſt in every action to have the approbation of thy own conſcience. And the event, whatever it is, will be welcomed as fit matter for thee to act upon, if thou remembereſt that the matter of action ſhould be in thy eſteem a thing indifferent.

44. Look inwards. Within is the living fountain of all good, a fountain that always ſprings if thou art always drawing.

45. Even the body is not to be neglected, but ought to be kept up to a due degree of vigour, firmneſs, and agility, ſo as not to languiſh in its motions, or relax in its habit. For what the mind does with regard to the countenance, maintaining that compoſed and graceful air which is its principal recommendation, the ſame it ought to do with regard to the whole body, by preſerving it in the moſt perfect habit.

46. The art of living, is more like to the art of wreſtling, than to that of dancing, in ſo far as it requires ſtanding firm and well guarded againſt unforeſeen accidents.

47. Be mindful always with regard to thoſe whoſe teſtimony and approbation thou deſireſt to have, what they are, what minds they have, and from what principles they act. For their opini-

ons and appetites being thus treated to the ſource, thou wilt neither be angry with them ſince they err involuntarily, nor wilt thou deſire their approbation. That any ſoul falls ſhort of truth, is commonly allowed to be againſt his will; but the caſe is the very ſame with regard to juſtice, temperance, benevolence, and every ſuch virtuous ſentiment. This is a point highly neceſſary to be kept always in rememberance, for meekneſs towards men is the natural offspring thereof.

48. On every occaſion of pain let this maxim be in readineſs, that it is not a thing baſe or diſhonourable, nor is the mind in any reſpect the worſe for it, not being damaged thereby, either as a rational or as a ſocial agent. However, EPICURUS's remedy may be applied in moſt caſes, to wit, the conſideration that pain is neither intolerable nor everlaſting; providing thou remembereſt the true doctrine, and admitteſt not opinions inconſiſtent with it. Remember this alſo, that many things, of the ſame nature with pain, are apt to draw thee inadvertently into ſome degree of uneaſineſs, ſuch as drowſineſs, exceſſive heat, indigeſtion and want of appetite for food. When diſcontent and uneaſineſs on any ſuch occaſion ſteals upon thee, ſay to thyſelf, pain is now thy maſter.

49. Take care thou beeſt not affected towards the inhuman as they are towards others.

50. On what grounds do we ſay that SOCRATES was an illuſtrious character, and of a more excellent turn of mind? It is not enough that SOCRATES died glorioufly, was dexterous in encountering the ſophiſts, hardy in bearing the inclemency of the weather, that he withſtood bravely the command given him to ſeize the innocent Salaminian, and walked about in the ſtreets with a lofty and majeſtic air, ſuppoſing that alſo true; although it may well be doubted. But the point to be inquired into is this; what ſort of a ſoul had SOCRATES? could it be happy and perfectly contented, in exerciſing juſtice towards men, and holineſs towards the Gods; not vainly chagreened againſt vice and corruption, and leaving his own quiet at the mercy of another's ignorance; not receiving any part of his ſhare in the univerſal diſpenſation of events as a thing ſtrange, or bearing it as an inſufferable grievance; nor allowing his mind to be ſhaken and diſturbed by the affections of the fleſh? Nature has not ſo blended and intangled the mind in the compoſition, but that it can diſtinguiſh and maintain its own bounds, and do by itſelf what belongs to itſelf.

51. It is very poſſible for a man to be divinely

perfect, and yet be known for such by no body. Forget not that. And remember also that felicity consists in a very few things, and that though thou mayest despair of becoming a great logician or naturalist, thou art not for that reason to renounce thy claim to freedom, modesty, public spirit, and resignation to the will of God.

52. It depends on thyself to pass through life, with the greatest cheerfulness and delight, free from all constraint and violence, let the whole world raise what clamours they will against thee let wild beasts tear asunder the members of that lump which has grown around thee. For what hinders the mind in such a case to preserve its own tranquility, adhering stedfastly to the true judgment pronounced concerning circumstances, and falling readily into the right use of whatever the course of nature throws in the way? So that the mind from her seat of judgment says to the accident, this thou art in reality, though thy appearance would give a different notion of thee; and in her active capacity says to the incident, thou art the very thing I wanted; for whatever the course of things presents, is to me always matter whereon I exercise myself in rational and social virtue, and in general it is the matter of all human and divine operation: for every event is perfectly congruous

and familiar either to God or man, neither new nor intractable, but uſual and eaſy to be managed.

53. It is an ingredient in the moſt perfect character and temper of mind, to live every day as if it were the laſt, neither to pant or hope for fear, nor to be ſtupidly careleſs; and to be void of all diſſimulation.

54. The Gods, though immortal, are not vexed and out of humour, becauſe they are obliged to bear continually, during ſo long a period of time, with ſo much naughtineſs and ſo many naughty men. And what is ſtill more, they take all proper care of them. And doſt thou faint and forego thy conſtancy, giving way to a ſour and peeviſh temper, thou whoſe life muſt end ſo ſoon, and who art one of that naughty race thyſelf. It is ridiculous not to depart from one's own vice, which is poſſible, and at the ſame time to think of flying from that of other people, which is impoſſible.

55. Whatſoever the rational and ſocial faculty finds deſtitute of intelligence and ſocial affection, it moſt reaſonably judges the ſame to be inferior to, and of leſs value than itſelf.

56. When thou haſt done well, and another has reaped advantage from it, why deſireſt thou any thing farther; like the fools of the world who muſt needs have the glory of doing good,

or ſome acknowlegement in return for the good done. No body tires of gaining. But every action done according to nature is gain. Be not therefor weary of gaining by that, whereby thou doſt good to others at the ſame time.

57. The nature or procreative power of the univerſe exerted itſelf in the formation of a world. And from the time of that original eſtabliſhment, every thing done in the world comes of courſe, and by neceſſary conſequence. Otherwiſe we muſt ſuppoſe, that the governing power of the world acts without reaſon, in the moſt eſſential parts of its function. The rememberance of this will contribute to thy tranquillity on many occaſions.

SECTION VIII.

1. EVEN this may contribute to wean thee from the purſuit of vain-glory, that thou canſt not now regulate the whole courſe of thy life upon the philoſophical plan, at leaſt the more juvenile part of it. For the time was when thou wert far from being a philoſopher, as is well known to thyſelf and many others alſo. Having been ſuch a medley of good and bad, it is not now eaſy for thee to acquire the reputation of a philoſopher; and moreover thy preſent condition of life is repugnant to any ſuch intention. If then thou haſt really penetrated into the truth of the matter, lay

aſide all concern about what people may think of thee, and be ſatisfied if thou canſt but paſs the remainder of thy life, in ſome meaſure agreeably to the intention of nature. Avert therefor to nature's intention, and let nothing elſe participate thy care. Thou knoweſt by experience after how much wandering in queſt of a happy life, thou wert not able to find it. Not in argumentations and ſpeculations, not in riches, not in honours, not in ſenſual pleaſures, nor any where. Where then didſt thou find it at laſt? In doing what human nature requires. How is that to be done? If the opinions and maxims that determine the will, and are the principles of human action and inclination, are ſuch as they ought to be. What are theſe opinions or maxims? They are thoſe concerning good and evil, and may be ſummed up in this, that nothing is good for man but what contributes to make him juſt, temperate, manly and free, nothing evil but what has a contrary influence.

2. Do nothing without firſt aſking thyſelf how does it affect me? Shall I not repent of it?

3. In a little time I am dead, and all things vaniſh out of my ſight. Why ſhould I extend my deſires any farther, if I act for the preſent as becomes an animal who is rational and ſocial, a fellow-citizen and partner with God.

4. What was ALEXANDER, CÆSAR and POMPEY, compared to DIOGENES, HERACLITUS, and SOCRATES! Here the ſoul, tranquil and free, expatiated into the beautiful regions of nature, contemplating things themſelves, their nature and their cauſes. There, how many cares diſtracted, and how many maſters tyranniſed the ſoul!

5. Thou knoweſt that men's manners and actions will be the ſame if thou ſhouldſt burſt with anger. In the firſt place vex not thyſelf, for all things are done according to the nature of the univerſe, and in a little time thy exiſtence is at an end, and thou art no more any thing; as neither is ADRIAN nor AUGUSTUS. Then viewing the matter ſtedfaſtly, know it thoroughly; and remember withal thy obligation to be a good man, and what human nature requires of thee, do it reſolutely, and without flinching. As to thy words let them be ſuch as appear to thee to be moſt juſt and pertinent, always accompanied with meekneſs, modeſty and ſincerity.

6. The nature of the univerſe has for its buſineſs to transfer things in point of place, to tranſpoſe them with regard to ſituation, order and connexion, to alter them as to form and ſtructure. In a word, all is change, and the courſe of nature but a ſeries of changes. So that there is no reaſon to fear leſt any thing new and ſtrange ſhould happen. Every thing is uſual and according to

wont and cuſtom. Moreover, nature's diſpenſations are equal and free from partiality. Every particular nature is ſatisfied with acting its own part well, that is, with completing its courſe according to its own ſtructure, and its connexion with the whole. This is the higheſt perfection and felicity of every nature, and in that which is rational, it conſiſts in the four following particulars, to which all the concerns of rational nature may be reduced. Firſt, with regard to perception, to adhere to evidence, and never to aſſent to what is falſe or doubtful. Secondly, with regard to action, never to loſe ſight of ſociality and public good, but to keep the will pointing invariably thither. Thirdly, with regard to deſire and averſion, to place them only in ſuch things as are abſolutely in our own power to be attained and avoided. Fourthly, with regard to the portion allotted thee by univerſal nature, to embrace it cordially and welcome every particular of it. For thou art a part of that univerſal nature, as the nature of the leaf is part of a nature of the tree, with this difference, that the nature of the leaf is part of a nature that is void of ſenſe and reaſon, and liable to be checked and controlled in every operation that belongs to it. Whereas the nature of man is part of a nature that thinks and reaſons, and is perfectly free and independant in its own operations, ſo as not to be

obſtructed by any thing whatſoever. And moreover, it is part of a nature that diſtinguiſhes between what is juſt and unjuſt; inaſmuch as it diſtributes equally, and in due proportion, the ſhares of particulars, with reſpect to time, ſubſtance, efficiency, energy, accidence. But then in judging of this equality and proportionality of diſtribution, thou muſt not compare parts with parts, but wholes with wholes. For what nature withholds from one part, or in reſpect of one endowment, it gives to another part, or in reſpect of another endowment.

7. It may not be poſſible for thee to read; but thou mayeſt at any time abſtain from injury; thou mayeſt look with contempt on pleaſure and pain: glory thou mayeſt deſpiſe; indignation againſt the ungrateful and inſenſible thou mayeſt ſuppreſs, and even treat them with paternal care.

8. Never more complain of the court life, not even ſecretly with thyſelf.

9. Repentance is a certain condemnation of one's ſelf, for having omitted ſomething uſeful. What is good muſt be uſeful; and what is good and uſeful is the proper object of an honeſt man's care. But no honeſt man ever repented his neglecting an opportunity of pleaſure. Therefor pleaſure is not a thing either uſeful or good.

10. If any particular being is under conſideration, inquire what it is in itſelf abſtracted from

other things, and by virtue of its own proper conſtruction. What the ſubſtance and matter thereof? What its active principle? What office it bears in the world? How long it ſubſiſts?

11. When the morning drowſineſs clogs thy active powers, and retards thy entering on the buſineſs of the day, remember that it is according to thy ſtructure and the common nature of man to employ thyſelf in ſocial actions; whereas ſleeping is common to thee with animals void of reaſon. Now that which is according to the ſtructure of a thing has moſt affinity and connexion with it, and is moſt graceful and becoming.

12. Thou ſhouldſt conſtantly inquire into the nature and properties, the kind and diſtinction of every object that preſents itſelf to the imagination. And conſider directly what are the opinions of good and evil, that is, the principles of action, of every perſon that comes into my acquaintance. For if he has ſuch opinions concerning pleaſure and pain, and the cauſes that produce them; concerning glory and obſcurity, life and death, it will not at all ſurpriſe me that he does ſuch actions; well-knowing that the actions flow neceſſarily from the opinions; and that as it would be ridiculous to wonder at the fig-tree's bringing forth figs, no leſs abſurd is it to think ſtrange of the world's producing things whereof it is naturally productive. Would it not be ſhameful in a

phyſician to wonder at a man's catching a fever, or in a ſailor to be ſurpriſed at the winds changing.

13. Remember that it is as noble and honourable to be ſet right by another, as to change ſentiments of thy own head. For the change is equally thy own deed, wrought in thy mind according to thy own purpoſe, and by thy own judgment.

14. If thou condemneſt any thing that depends on thyſelf to do it or not, why doſt thou do it? If it depends on another, whom doſt thou blame, the atoms, or the Gods? Both one and the other ſavours of madneſs. It is abſurd to complain of any thing on any occaſion. If thou canſt rectify the perſon or thing, do it. If not, of what uſe is complaining? Nothing ſhould ever be done in vain and without ſome end in view.

15. That which dies goes not out of the world. Where it ſubſiſted there it alſo changes, and is diſſolved into its elements, which are the ſame with the elements of the world, and with thine. Theſe elements change and grumble not.

16. Every thing is made for ſome purpoſe, the horſe, the vine, for example. And no wonder as to them; even the Sun and other Gods proclaim what buſineſs they were made for. For what wert thou then made? was it to ſwim in pleaſure? Conſider if ſuch a thought be tolerable.

17. The end of every thing is no leſs a part of

nature's aim than the beginning and continuance thereof.

18. As in toſſing a ball: what better or worſe is the ball for riſing upwards, coming down, or even falling to the ground? In like manner a bubble intire or burſt, a lamp lighted or extinguiſhed, what better or worſe is it?

19. Turn the carcaſe inſide out, and ſee what for a thing it is, and to what condition old-age, ſickneſs and debauchery reduce it.

20. If the luſtre of glory ſhould at any time dazzle thy eyes, think how ſhort are the lives both of the ſubjects of fame, and of thoſe who proclaim it. Alſo how narrow its compaſs, being confined to a corner of this ſingle quarter of the world, where all are not of the ſame mind, nor even the ſame perſon at all times. And that the whole earth is but a point.

21. Attend to the ſubject in hand, whether it be a matter of ſpeculation and judgment, a matter of action, or the meaning of words ſpoken or written.

22. Theſe things thou ſuffereſt juſtly; for thou wouldſt rather become good to-morrow than be good to-day.

23. Am I to do any thing, I do it with reference to the benefit of men. Am I to ſuffer any thing, I welcome it with reference to the Gods,

and to the univerſal fountain, from whence all things derive their exiſtence.

24. What bathing appears to thee to be, with the oil, the ſweat, the filth, the water, the ſlime, a loathſome affair all together; juſt ſuch is every part of life and every material object.

25. LUCILLA buried VERUS, then another buried LUCILLA. SECUNDA buried MAXIMUS, then another buried SECUNDA. EPITYNCHANUS who buried DIOTIMUS, ANTONINUS who buried FAUSTINA, CELER who buried ADRIAN, were at length carried out themſelves. And ſo it is in every other caſe. Thoſe acute geniuſes, CHARAX, DEMETRIUS the Platoniſt, EUDEMON, and ſuch like, where are they? Where are thoſe famed prophets and foretellers of things to come? Where thoſe high ſpirits puffed up with pride and arrogance? All were but for a day, and are long ſince dead and gone: ſome immediately forgot, others turned into a tale, and of theſe ſome already vaniſhed even out of the tale itſelf. Remember then that thou muſt be diſſolved into the parts whereof thou wert at firſt compounded, and that ſoul of thine either totally extinguiſhed, or carried off and poſted ſomewhere elſe.

26. The true joy of man is to do what properly belongs to man. The properties of man are benevolence to thoſe of his own kind; con-

tempt of ſenſitive affections or the impreſſions received by ſenſe; a juſt diſcernment of appearances, ſo as not to be miſled by ſuch as are plauſible; contemplation of the nature of the univerſe, and of particulars reſulting from it.

27. Man has three relations. One to the adjacent beings that have an immediate influence on him. Another, to that divine energy, whence the fate of every thing is ultimately derived. The third, to thoſe with whom he lives in ſociety.

28. Pain is an evil either to the body, if ſo, let the body declare it; or to the ſoul. But the ſoul may preſerve her tranquillity by not judging it an evil. For to judge, to will, to deſire, to avoid, are acts of the mind itſelf. Thus no evil can reach the ſoul.

29. Wipe off all impreſſions, ſuppreſs all imaginations that intrude themſelves without paſſing due examination; ſaying often to thyſelf, it depends now on me to clear this ſoul of mine of every vicious taint, and every deſire, ſo as no diſorder may remain therein, but viewing every thing as in reality, I may treat it and uſe it according to its worth. Be mindful of exerciſing, according to nature, this power which nature has given thee.

30. Remember to ſpeak with due gravity and compoſure in the ſenate and every where elſe.

Make not a ſhew of the maxims of true philoſophy, but uſe them with diſcretion.

31. In the court of AUGUSTUS there were wife, daughter, offspring, parents, ſiſter, AGRIPPA, kindred, acquaintances, friends, ARIUS, MECENAS, phyſicians, prieſts. The whole court was ſwallowed up by death. Then turn thy thoughts on other inſtances of the havock made by death, in cutting off whole families, ſuch as that of the POMPEYS, and pauſe a little on the monumental inſcription, *Here lies the laſt of all his race.* How anxious were their progenitors about leaving heirs to ſucceed them, when after all, it was neceſſary that ſome one ſhould be the laſt! Proceed in this courſe of thought to the extinction of the whole (human) race.

32. Thou art to reduce the whole courſe of thy life to one plan of operation, and to be ſatisfied if every ſingle action attains as far as poſſible the perfection which belongs to it. Now to give every part that perfection which belongs to it, there is not any one can hinder thee. But may not ſome obſtruction from without ſtop thy progreſs? No, nothing can, ſo far as thy purpoſe is to be juſt, temperate, prudent, and conſiderate, which is all the perfection that depends on thee to give to the plan, and all that properly belongs to it as it is thy plan. For the execution of that, which

thy juſt and reaſonable purpoſe requires to be done without the mind, depends on the concurrence of other cauſes, and may be impeded by external violence. In that caſe thy buſineſs is to bear the diſappointment with perfect equanimity and contentment, and to transfer immediately thy purpoſe to the action next in order according to thy plan.

33. Receive without being puffed up. Quit without reluctancy.

34. If ever thou ſaweſt a hand, or foot, or head cut off, and lying apart from the reſt of the body, juſt ſuch a ſight does a man render himſelf as far as he can, who by bearing his fate unwillingly, or by doing any thing ſelfiſh and unſociable, cuts off his connexion with God and man. Thou groweſt out of univerſal nature as a ſprig thereof, and out of human nature more immediately as a member of human ſociety. But thou has diſſolved that union, broken theſe bonds, and detached thyſelf from the ſtock of thy being, and fund of thy ſubſiſtance; and then allegeſt this pretty excuſe, that it is in thy power to heal the wound, and reunite thyſelf again. It is plain God has given no ſuch power to any other part that is once ſeparated from its whole. See but the goodneſs of God to man. He has impowered him not only to perſevere inviolably in his native union with

the whole, but if once broken off, to coaleſce again, and recover the quality of a member.

35. Among other powers derived from rational nature by the individuals of the rational tribe, this is one of the moſt eminent. After what manner univerſal reaſon or the common nature of rational beings give way to every inſuperable obſtacle, places it to the account of fate, and conſiders it as a part of itſelf; after the ſame manner may a rational animal aſſume every obſtacle as matter whereon to exerciſe itſelf, and fewel wherewith to keep alive its virtues, and may inſert the ſame into its plan of operation, as much as if it had been a part thereof, intended and foreſeen from the beginning.

36. Let not a general view of the whole period of life confound thee, nor caſt about in thy mind what griefs are likely to happen; but on occaſion of each aſk thyſelf, what is there in this affair that is inſupportable? for thou wilt be aſhamed to own it. Then call to mind that it is not the paſt, nor is it the future, that lies heavy on thee, but always the preſent. And that is alleviated, if thou circumſcribeſt it within its own bounds; and repreſenteſt to thyſelf the cowardice of not being able to hold out for a moment.

37. Does PANTHEA or PERGAMUS now ſit mourning by their maſter's tomb? Do CHABRIAS

and DIOTIMUS by that of ADRIAN? Ridiculous! If they were ſtill there, would the dead perceive it? If they perceived it, would it give them pleaſure? If it pleaſed them, were the mourners to be immortal? Was it not their fate to grow old and then to die? What then were thoſe to do when theſe were dead? Rank nonſenſe, and the very dregs of folly!

* * * * * *

38. I can ſee no virtue in a rational animal that is ſubverſive of juſtice, but I find ſome that are ſubverſive of pleaſure; I mean temperance, abſtinence, and continency.

39. If thou removeſt thy own opinion or judgment of being hurt by a thing, the thing cannot hurt thee, and thou art perfectly ſafe. What thou? Thou that thinkeſt and judgeſt. But I am not preciſely that which thinks and judges, I am ſomething more ſtill. Very well, then let not that which thinks and judges be the cauſe of pain to itſelf, and become its own tormentor, and if any thing elſe belonging to thee is damaged, let it judge and complain for itſelf.

40. The reſtraining of ſenſe is an evil and hurtful to animal nature; ſo is any reſtraint laid on the will. Vegetative nature has alſo its reſtraints and evils. After the ſame manner any reſtraint of the mind is hurtful to intelligent nature. Ap-

ply now theſe things to thyſelf. Does pain or pleaſure affect thee? Let ſenſe ſee to it. Is thy will thwarted by any obſtacle? If thou willeſt abſolutely and without reſerve, then indeed evil has befallen thee, and thou art hurt as a rational creature. But if in willing thou makeſt allowance for accidental obſtacles ariſing from the courſe of nature, ſo as to will every thing that God wills, there is no reſtraint in the caſe, nor any harm done thee. While the mind thus keeps within its own province, ſatisfied with the exerciſe of that dominion, which it has over itſelf, and its own actions, without pretending to influence external things, any farther than its will happens to coincide with that of univerſal nature, and the train of events that iſſues from it, while the mind I ſay thus keeps within its own province, it is abſolutely free and uncontrolable; for the proper acts of the mind, nothing can impede but the mind itſelf. Neither fire nor ſword, nor contumely, nor a tyrant's rage, nor any thing can reach it. Once perfectly round and ſmooth, and the buſineſs is done.

41. I deſerve not to be made uneaſy by myſelf, for I never willingly afflicted another.

Every man has his own pleaſure. Mine is to have a ſound mind, neither ſhocked at any man, nor at any misfortune, but looking on all with benignity and a pleaſant countenance, receiving

all cheerfully, using and treating every person and every thing according to the rule of fitness and merit.

43. Take care to live to thyself, and to reap the fruits of life, while the season of life continues. The admirers of posthumous fame consider not, that those, who are to come after them, will be just such people as these, whom in their own lifetime they cannot endure; and even they also must die. Moreover, is it of any concern to thee what words they utter and what opinion they have of thee?

44. Take me and throw me whither thou wilt, the tranquillity of my soul, that God within me, I will preserve; nothing more being needful to render it completely happy than to have such a temper, and to act in such a manner as is agreeable to its own constitution.

45. Is it a reasonable thing that my soul should be the cause of its own anguish, and torment itself; that meanly dejected, indigent, broken and afflicted, it should debase itself below its native worth? What misfortune wilt thou find equal to the misery wherein thou involvest thyself? Nothing can befal a man but what is a human misfortune, so neither an ox, a vine, a stone, but what are misfortunes properly incidental to these several natures. Why then shouldst thou grumble

ſince misfortunes are uſual and natural? And ſurely the nature of things has not laid thee under neceſſity of bearing what is intolerable. If thou art afflicted on account of any thing without the mind, it is not the thing itſelf diſtreſſes thee, but it is thy own judgment concerning it. Now that judgment it is in thy power to cancel. If it is any thing in the diſpoſition of thy own mind that afflicts thee, what hinders thee to rectify thy own opinions, for on them depends the diſpoſition of thy mind? In like manner, if thou art afflicted becauſe thou doſt not this or the other thing which thou thinkeſt fit to be done, why doeſt thou not do it rather than be afflicted? But there is an inſuperable obſtacle. Why then doſt thou afflict thyſelf, ſince it is not thy fault that the thing is not done? But it is not worth while to live unleſs it be done. Then live no longer, but depart cheerfully.

46. Remember that the mind is invincible, when, wrapt up as it were in itſelf, and confining itſelf to its own province, it is fully ſatisfied in the enjoyment of this one prerogative, that it cannot be compelled to do what it would not. This prerogative it enjoys even in a bad cauſe, and when it wages war unreaſonably. What ſhall we ſay then when the cauſe is good, its judgment founded on reaſon, and the product of mature deliberati-

on? Accordingly a mind void of paſſion is an impregnable fortreſs. It is the citadel of human nature, to which the man who flies for ſafety, is ever after beyond the reach of violence. He who knows not this is an ignorant; he who knows and does not take advantage of it, is an unhappy man.

47. Do not feign beyond the truth of perception, or fancy more to thyſelf than what the primary notions contain. Art thou told that ſuch a one ſpeaks ill of thee? So much indeed is told thee, but not that any harm is done thee. If I ſee my child ſick, I ſee ſo, but not that he is in danger. Reſt therefor on the primary notions thou receiveſt from the objects themſelves, without ſuperadding of thy own head falſe imaginations to the truth of the original perception, and there is nothing done to hurt thee. Or rather like one beginning acquaintance with the affairs of the world, and informing himſelf of the particularities thereof, ſubjoin to the obſervation, for example, that coloquintida is bitter, throw it away; that the road is full of briers and thorns, take care to avoid them. That is enough, ſtop there, and confound not thyſelf with ſuch queſtions as this, why ſhould there be ſuch things in the world? For a naturaliſt would laugh at thee as reaſonably as a carpenter or ſhoemaker would do, if thou ſhouldſt blame them for having chips and

parings in their ſhops. After all, theſe artiſts may throw out their chips and parings; whereas the nature of things has no place without itſelf, where to lay the rubbiſh of its works. And herein lies the wonderfulneſs of nature's art, that comprehending every thing within its own immenſity, whatever ſeems to be deſtroyed and corrupted, to grow old and uſeleſs, nature converts into its own ſubſtance, and out of that ſame ſubſtance again produces beings entirely new, ſo as neither to want materials for working, nor dunghills for rubbiſh. Such therefor is the perfection of nature as to have within itſelf every thing that is requiſite in point of place, matter and art.

48. Be not drawling in buſineſs nor brawling in converſation, nor of a wandering mind, nor of a ſoul either languid or precipitant. Neither art thou to paſs thy life in a perpetual hurry.

49. Let them kill, let them torture, what is there in theſe things to hinder the mind from continuing ſtill pure, prudent, temperate, juſt? As if one ſtanding by a fountain of ſweet water ſhould curſe and rail at the limpid ſtream, the pure water ſtill guſhes forth, and the ſtream flows inceſſantly; nay if thou ſhouldſt throw dirt into it, the fountain quickly caſts it off, and ſcorns to be polluted by it. By what means may thy mind be like a living fountain, and not like a dead and muddy well? Let thy freedom of ſoul be never

blaſted, but preſerve it always freſh and green, accompanied with meekneſs, modeſty, and ſimplicity.

50. He who knows not what the world is, knows not where it is. And he who knows not the natural drift and tendency of the world, neither knows where it is, nor what it is. Moreover, whoever is ignorant of any one of theſe things, knows as little for what purpoſe he ſprung up and was produced himſelf. What thinkeſt thou then of him whoſe happineſs is affected by contumely or applauſe? Is he not one of thoſe who neither know what they are, nor where they are? Wouldſt thou be praiſed by a man who curſes himſelf every hour of the day? Wouldſt thou pleaſe a man who is diſpleaſed with himſelf? and can a man be pleaſed with himſelf who repents almoſt of every thing he does?

51. Henceforth conſpire not only with the ambient air in breathing, but concur alſo in thinking with that Intelligence by which all things are ſurrounded. For the intellectual power is diffuſed every where, and communicates itſelf to every thing that is ſuſceptible of it, no leſs, than the aerial to every thing that is capable of breathing.

52. Vice is not hurtful to the world in general, nor is any particular man's vice hurtful to another. It hurts only the perſon to whom it is given, to rid himſelf of it as ſoon as he will.

53. Another man's mind with regard to its power of willing and chooſing for itſelf has no connexion with my mind conſidered in that capacity, and is a thing as indifferent to me as his meer animal and carnal nature. For granting ever ſo much that we were made for one another, yet every man's mind is an abſolute and independent ſovereignty of itſelf; otherwiſe another man's vice had been my evil, which God has not permitted, that it may not be in the power of another to make me unhappy.

54. The ſun ſeems to diffuſe itſelf in illuminating the world, and indeed we muſt at any rate ſuppoſe ſome ſort of emanation, but without effuſion. For the emanation is a kind of ſtretching out or extenſion. Hence the rays of the ſun are called in Greek, by a word derived from another, that ſignifies to ſtretch out. What for a thing a ray is thou mayeſt perceive by letting the light of the ſun paſs through a ſmall hole into a dark room. It extends itſelf in a ſtraight line, and being intercepted in its progreſs by an opaque body, there it is cut off as it were, and ſtops without either ſlipping aſide or falling down. Such ought to be the exertion and emanation of the mind, not an effuſion and exhauſtion, but an extenſion; and that without bearing violently and impetuouſly againſt occurring obſtacles: however not ſo as to

droop and languiſh, but bearing up itſelf, and enlightening that which lets it paſs: for whatever tranſmits it not deprives itſelf of light.

55. He who fears death is afraid either of a total deprivation of ſenſe and perception, or of ſome alteration therein. But if there is no ſenſe at all, there is no ſenſe of evil; and if thou getteſt a different kind of ſenſe, thou wilt be a different kind of animal, and ſo wilt not ceaſe to live.

56. Men were made for one another. Then teach them what they ought be, or bear with them as they are.

57. The motion of the mind is not like that of an arrow; though the mind ſuſpended by caution, circumſpection and deliberation, is nevertheleſs ſtill moving directly forward to the mark.

58. Enter into every man's mind ſo as to know his leading principles of action, and allow every other man to enter into thine.

SECTION IX.

1. HE who does an injury commits at the ſame time an impiety. For univerſal nature having made rational beings for the ſake of each other, in ſo far as by no means to hurt, but obſerving the rule of merit, by all means to do good to each other; whoever deviates from her

appointment, offends undoubtedly againſt the antienteſt of the Gods. He who by wilful lying, or errors of judgment, is ſtained with falſhood, is guilty of impiety againſt the ſame deity. For the nature of the univerſe is the nature of ſuch things as are truly and not falſly perceived, and truth of perception anſwers to reality of exiſtence. Moreover the ſame univerſal nature is called truth itſelf, and is indeed the original cauſe and fountain of all truths. Now he who utters a falſhood willingly, commits an impiety, in ſo far as by deceiving, he does an act of injuſtice. And he who entertains within himſelf or utters a falſhood willingly commits alſo an impiety, in ſo far as he diſſents from the nature of the univerſe, and acts a diſorderly part, by not conforming his mind to the nature of an orderly world. And this nonconformity is his fault, and imputable to him, inaſmuch as nature furniſhed him with the means of avoiding it, although by the neglect of theſe means he may now be incapable of diſtinguiſhing between truth and falſhood. Alſo he who purſues pleaſure as a good, and abhors pain and labour as an evil, violates the reſpect due to the Gods; for he muſt neceſſarily on many occaſions grumble at the diſpenſations of common nature, as made without any regard to merit; inaſmuch as pleaſure and all the means of obtaining it is often

the portion of the wicked, while pain and painful circumſtances is no leſs frequently the lot of the righteous. Moreover, he who is fearful of pain, will one time or other be ſhocked at ſomething that happens in the world; and that is impious. And he who purſues pleaſure will not ſcruple to do an injury; which is rank impiety. It behoves thoſe who would follow nature, in concurrence therewith, to be equally diſpoſed towards things which are indifferent to nature, as is evident from her appointing the one as well as the other, and from her promiſcuous diſtribution of them. Whoever therefor is not indifferent with regard to pain and pleaſure, life and death, glory and obſcurity, all which nature diſpenſes indifferently, is evident guilty of impiety. I mean by nature's diſpenſing them indifferently, that they happen equally, and without any regard to the diſtinction men commonly make between them, according as they ariſe in the courſe of things, out of that original plan, upon which nature proceeded, in the formation of the world; a plan that comprehended the reaſons, and determined the generative powers of all things that were to exiſt, both ſubſtances and their changes, in the boundleſs ſeries of ſucceſſive beings.

2. It would have been better if thou couldſt have departed out of life, without having ever

been tainted with falſity, diſſimulation, luxury, and vanity. However the next beſt is not to perſiſt in vice, but to go off loathing and deteſting it. Is not thy own experience of it as yet ſufficient to perſuade thee to ſhun the plague? For the corruption of the mind is much more a plague than any turn or temperature of the ambient air. This is only the poiſon of meer animal nature, but that is the peſtilence which deſtroys human nature.

3. Deſpiſe not death, but be contented with it as one of nature's appointments. For dying is juſt ſuch a thing as coming to the years of puberty, and turning old, growing up, and coming to full growth, putting forth teeth, beard, grey hairs, begetting, bearing, bringing forth children, and the other natural operations which belong to the ſeveral ſeaſons of life. It is therefor the part of a reaſonable man not to behave bluntly, arrogantly, and ſuperciliouſly with regard to death, but reſpectfully to wait its coming, as one of nature's operations. As thou waiteſt the infant's egreſs out of the womb of thy wife, juſt ſo art thou to expect the ſeaſon when that little ſoul of thine will drop out of its huſk. If thou wanteſt moreover a common and obvious conſideration, apt to touch the heart, in order to compoſe thyſelf with regard to death, nothing is

more effectual than to consider attentively, what those things are thou art about to leave, with what men, and what manners thou wilt be no more intangled. Indeed thou art not to take the least offence at them, but to use them kindly, and bear with them meekly. However, thou mayest call to mind, that thy departure is from among men not of the same sentiments with thee. For if any thing at all could have given thee an attachment to life, it would have been the intercourse and conversation of men of the same sentiments and turn of mind with thyself. But as matters stand, thou seest how painful life is on account of the contrariety there is in that respect; so as even to say, quicken thy pace, O Death, lest at any time I should be tempted to forget myself.

4. He who errs, errs to himself. He who wrongs another hurts himself, by making himself a bad man.

5. One is unjust not only by doing, but often by not doing a thing.

6. All that is wanting is just for the time present to think adequately, to act sociably, and to receive contentedly whatever proceeds from external causes.

7. Cancel the turbulent impressions and rovings of the fancy. Stop the impetuosity of the

will. Extinguiſh the ardency of deſire. And let the ſovereign mind reſt wholly on itſelf.

8. One ſoul is diſtributed among all irrational animals, and one intelligent ſoul among all the rational; in like manner as there is one earth of all terreſtrials, one light by which all animals who have the ſight of ſenſe do ſee, one air by which all breathing animals do breathe. Every thing has a tendency to unite itſelf with that common nature whereof it partakes. Earth cleaves to earth, water to water, air to air. Inſomuch that it is only by force that things of the ſame kind are kept aſunder. Fire actually burning mounts upwards, becauſe of the elementary fire in the upper regions; and as to that which is fettered here below, we ſee how ready it is to break its chains, if the fewel is but moderately dry, and diſcharged of what obſtructed its inflammability. Now every thing that partakes of the common ſenſitive ſoul, or of the common rational nature has the ſame tendency to its own kind, or rather a greater: for by as much as it is more excellent than other things, by ſo much the more ready it is to unite and mingle itſelf with its like. Hence it is that among the ſenſitive but irrational tribe, ſwarms of herds and flocks, with care of offſpring, and ſomething like the tender loves of men ſtraitways appear. For here are ſouls, and

the uniting principle ſtrengthened by the excellency of the ſubject; whereas plants, and ſtones, and timbers afford no ſuch proſpect. Among rational animals there are commonwealths, and families and friendſhips, and various aſſociations, and truces and treaties when at war with one another. And between ſuch of them as are of a more exalted nature, there is a ſort of coalition, notwithſtanding they be widely diſtant from each other. Such influence has ſuperiority in point of perfection to produce an union and ſympathy between things placed at a diſtance. But ſee what a turn the affair has taken. Rational beings, and they alone, have forgot their natural fellowſhip, and tendency to mutual aid. It is they only who ſtrive to deviate from the general law, which binds all beings of the ſame kind to coaleſce. But after all their ſtruggling they are caught; for nature ſtill prevails. Obſerve only and thou wilt ſee what I mean. One may eaſier find a piece of matter intirely ſeparated from all other matter, than a man intirely detached from every other man.

9. Man, and God, and the world produce their fruit, each in its proper ſeaſon. If cuſtom has appropriated the expreſſion to the vine and the like; that is nothing. Reaſon has both a common and a proper fruit, and juſt ſuch things ariſe out of it, as reaſon itſelf is.

10. Show men their errors, and reform them if thou canſt; if not, remember that meekneſs and benevolence is the next reſource. The Gods are benevolent toward ſuch men, and in ſome things even co-operate with them, as in the matter of health, riches and honours: ſo great is their goodneſs. Thou mayeſt do the ſame, or ſay who can hinder thee.

11. Bear pain and labour not like a whining wretch, or like one that wants to be pitied, or to be wondered at. Study but one thing, and that is, to act and be diſpoſed as ſocial reaſon requires.

12. This day I have come out of all my afflictions, or rather I have thrown them out, for they were not without me, but were all within, as having had their exiſtence only in opinion.

13. There is nothing new in all theſe things; for as to men's experience of them, they are frequent and uſual; but then as to their duration, they are here to-day, and gone to-morrow; and as to their matter, they are but mean and ſordid. The ſtate of things, now, is much the ſame as in the days of thoſe whom we have laid in the grave.

14. Things themſelves are without doors, neither knowing nor pronouncing any thing concerning themſelves. What is it then pronounces concerning them? The ſovereign mind.

15. The good and evil of a rational ſocial ani-

mal lies not in being acted upon but in acting. And in like manner the virtue and vice of such an animal lies not in paſſion, but in action. A ſtone thrown is neither the better for mounting up, nor the worſe for falling down.

16. Enter thoroughly into their minds, and thou wilt ſee what judges thou art afraid of, what judges even with regard to themſelves.

17. All things are perpetually changing, and in a manner tending to corruption. Thou thyſelf art ſo, and even the whole world.

18. Is the fault another's, then let it reſt there.

19. The ceſſation of thought, volition, and action, when one, as it were, dies away in ſleep, has nothing grievous and ſhocking in it. Turn now to the ſeveral periods of life, childhood, youth, manhood, old age: every tranſition from one to the other is a ſort of death, and what evil is there in it? next go to the life thou hadſt under thy grandfather, then under thy mother, then under thy father, and taking a view of the many changes and alterations thou underwenteſt in theſe and other reſpects, aſk thyſelf, what terrible evil in all this? As little is there any grievance in the total change and ceſſation of life.

20. Advert to thy own mind, that of the univerſe, and that of thy neighbour: thy own, that thou mayeſt temper it with juſtice: the univerſal

mind, that thou mayeſt remember what it is thou art a member of: thy neighbours, that thou mayeſt inform thyſelf whether he errs not rather thro' ignorance than of ſet purpoſe, and at the ſame time mayeſt be apprized, that he is thy kinſman. As by thy perſon thou contributeſt to make up the complement of the body politic or civil ſyſtem, ſo let every action of thine contribute to the perfection of civil life. For every action, that has not a reference mediate or immediate to good fellowſhip, makes a rent in ſocial life; obſtructs its unity, and is ſeditious, as much as if a ſingle member of a commonwealth ſhould detach himſelf from the whole body of the people.

21. When I conſider the childiſh humours, freaks and paſtimes that fill up the meaſure of human life, and that men themſelves are but like flimſy ghoſts, loaded with the burden of carcaſes, HOMER's picture of the diſmal manſion of the dead appears to me in a clearer light.

22. Diſtinguiſh carefully between the form or active principle, and the material ſubject; and contemplate the firſt abſtractly by itſelf. Then determine with thyſelf the longeſt time that this or that form or ſpecific property can naturally ſubſiſt.

23. Thou haſt ſuffered greatly many a time for not being contented with thyſelf, in acting the

part for which nature formed thee. But let it be ſo no more.

24. When others blame, or hate, or abuſe thee, go to theſe little minds of theirs, enter into them, and obſerve what ſort of people they are. Thou wilt ſee there is no reaſon to be concerned about what they think of thee. However, thou art to wiſh them well, for by nature they are friends, and the Gods, no doubt, are aſſiſting to them, by dreams and divinations, for the attainment however of ſuch things as they themſelves eſteem.

25. Up and down from period to period is the circle in which the world runs. And either the univerſal Mind intends every particular event, which therefor thou art to approve and welcome; or from the force and efficacy of one original intention, all other effects come of courſe. ** Upon the whole, if there is any ſuch thing as God, every thing is right; or if things come from chance, and without reaſon, do not thou therefor act inconſiderately and without reaſon.

26. Anon the earth will hide us all, and then the earth itſelf will change. The new productions will alſo change, and of theſe changes there will be no end. Whoever conſiders this quick and endleſs ſucceſſion of changes, which come

like waves on the back of one another, muſt look with contempt on all mortal and periſhing things. The univerſal cauſe, like a torrent, carries every thing down the ſtream.

27. How mean and deſpicable, how flat and inſipid are thoſe puny mortals, whom they call great ſtateſmen, and who fancy themſelves men of ſuperior ſenſe and reaſon in the management of affairs! what wouldſt thou be at, great ſtateſman? Do what nature at the time requires. Act the part incumbent, as far as depends on thee, and ſtare not about to ſee if any one knows it. Neither hope for PLATO's commonwealth, but be ſatisfied with the ſmalleſt ſemblance of it, and even that little conſider as no ſmall matter. For who can change mens ſentiments, and without ſuch a change, what more is gained than reluctant ſlavery and counterfeit ſubjection. Produce me now ALEXANDER and PHILIP, and tell me of DEMETRIUS PHALEREUS. If they knew the laws of common nature, and duly diſciplined their minds, I will not ſay, let them anſwer to it themſelves. But if they aſſumed a tragic character, and acted a vain-glorious part, it is my comfort that I am not damned to follow their example. Simplicity and modeſty is the eſſence of philoſophy. Let me never be the dupe of exalted pride and vain-glorious oſtentation.

28. It is fit to raiſe thy mind above the earth, and to behold the numerous herds of mortals; the infinity of religious aſſemblies; the various condition of thoſe who ſail the ocean, ſome labouring againſt the violence of a tempeſt, others joyfully ſkimming the waves; the ſeveral ſtates of thoſe who are coming upon the ſtage of the world, of thoſe who are acting their parts together, and of thoſe who are going off. Conſider alſo the ſtate of human life as it has been in ancient times, as it will be when thou art dead and gone, and as it now is among the barbarous nations. Alſo how many people there are who do not ſo much as know thy name, how many who will ſoon forget it, and how many, who now praiſe, will quickly cenſure and revile thee. That to be remembered after death, is a thing of no account, as little is glory during life, or indeed any thing elſe. The whole is to be unconcerned about events that proceed from external cauſes, and juſt in thoſe whereof thou thyſelf art the cauſe. That is to ſay, that the maintenance of good fellowſhip being eſſential to human nature, every purpoſe and every act of thine ſhould terminate therein.

29. Thou mayeſt rid thyſelf of a thouſand troubles and vexations, only by conſidering that they are diſtempers of thy own mind, proceeding from thy own opinions. Thus rectifying thy notions

and opinions, thou wilt find thyſelf altogether at thy eaſe.

30. Accuſtom thyſelf to comprehend the whole world in one view; to graſp the whole eternity of duration at once; and to reflect on the ſudden change of every particular being, how ſhort the time from its generation to its diſſolution; whereas one eternity uſhered it into the world, and another eternity follows its exit. Every thing thou ſeeſt will be ſoon deſtroyed, and they who ſee the deſtruction of other things will ſoon be deſtroyed themſelves. And the longeſt liver will at laſt be on the ſame footing with the infant who died an untimely death.

31. Obſerve but what ſort of minds they have, what things they moſt earneſtly purſue, and for what reaſons they love and eſteem. View but the puny ſouls in their pure naturals, and ſtripped of all their gaudy attire. To think of being hurt by the cenſure, or benefited by the commendation of ſuch people, how abſurd a notion!

32. The loſs of a thing is no other than a change; and univerſal nature, which does every thing rightly, delights in changes. Things have gone uniformly from all eternity, and the ſame ſcene will be acted over again during an eternity to come. Why then ſhouldſt thou fancy that things always were and ever will be wrong, and

that no power could ever be found among ſo many Gods to ſet them right, but that the world is condemned to wreſtle with perpetual evils.

33. Reflect on the ſubject matter of things, what ſorry ſtuff it is: water, duſt, bones, greaſe. Veins of marble are but the corns and calloſities; gold and ſilver the ſediment of the earth. Thy clothing ſheeps wool, and the purple dye the blood of a ſhellfiſh And ſo it is with regard to all other things. Even the vital ſoul has no pre-eminence over the reſt, but being taken from the ſame common maſs, returns into it again.

34. Thou haſt lived long enough in a wretched whining apiſh manner. What is it diſquiets thee? What is there that is new in all theſe things? What art thou amazed and ſtartled at? Is it the active principle of things? View it, inform thyſelf about it. Is it their matter? View it, inform thyſelf about it. And beſide theſe two there is nothing elſe. But, for God ſake, ſtudy now at length to become a plain upright man.

35. Three years acquaintance with the world is as good as a hundred.

36. If one has erred, he himſelf bears all the evil of it. But perhaps there was no error in the caſe.

37. Either things derive their courſe from one intelligent fountain, which, as it were, animates

one united body; and in that caſe a part ought not to find fault with what is done for the ſake of the whole. Or the world is no more than a collection of atoms that caſually meet and ſcatter. And why ſhould that diſturb thee? Thou ſayeſt to that leading part of thee the mind, thou art dead and gone for ever. [Thou mayeſt as well allege, that it herds and grazes like a beaſt.]

38. The Gods either cannot help thee, or they can. If they cannot, why doſt thou pray to them? If they can, why not rather pray to be delivered from the fears, the deſires, the ſorrows that afflict thee, with regard to certain things, than that the things themſelves ſhould or ſhould not come to paſs? For if the Gods can be aſſiſting to men at all, they can aſſiſt them in that reſpect. But thou wilt ſay perhaps, I need not aſk that of the Gods, for they have put it in my own power. Is it not better then to exerciſe thy own power, than in a ſervile abject manner to depend on others? And who told thee that the Gods are not helpful even in thoſe things that depend on ourſelves? Make but a trial of ſuch prayers, and thou wilt ſee the good effect of them. Another ſays, Gods! what ſhall I do to enjoy this lady's embraces? Thou, what ſhall I do to overcome the deſire? Another, how ſhall I get rid of this perſon? Thou, what ſhall I do that I may not want

to be rid of him? Another, what ſhall I do, that I may not loſe my child? Thou, what ſhall I do, not to fear the loſs of him? Upon the whole, let thy vows and prayers be ſuch as theſe, and ſee what will happen.

39. EPICURUS ſays, In my ſickneſs my converſation did not turn on my bodily ailments, nor did I entertain my viſiters with ſuch diſcourſe. But the moſt eſſential and leading points in the ſcience of nature were what I did not ceaſe to inculcate; my whole drift being, that the mind, participating of the rude motions of the fleſh, might remain tranquil in the enjoyment of its own proper felicity. And I gave no room to the phyſicians to make a buſtle as if what they were about was a thing of any importance; but in every reſpect behaved myſelf well, and in a handſome manner. In ſickneſs or any other affliction, thou art to follow the ſame courſe; neither to forſake philoſophy, be the caſe what it will, nor to chatter with the illiterate babler, or with the trifling naturaliſt. It is a maxim common to all ſects, to mind only the buſineſs in hand, and the means by which it is effected.

40. When one's impudence offends thee, aſk thyſelf immediately. Is it poſſible there ſhould be no impudent people in the world? It is not poſſible. Therefor require not an impoſſibility

for this is one of thoſe impudents who muſt neceſſarily be in the world. Obſerve the ſame rule with regard to the crafty, the faithleſs, and every other tranſgreſſor. For by remembering that it is impoſſible but ſuch ſort of people muſt be in the world, thou wilt be more mild and forgiving towards particulars. It is alſo uſeful forthwith to conſider, what virtue nature has given to man againſt this or that tranſgreſſion; for it has given meekneſs as an antidote againſt the ungrateful, and againſt another delinquent, ſome other reſource. Moreover, thou mayeſt undeceive the tranſgreſſor, and ſet him right; for he goes aſtray only becauſe he errs in opinion, and miſtakes the mark. And if thou canſt not rectify him, what harm is done to thee? For thou wilt find that none of thoſe who provoke thy anger has done any thing that can make thy mind worſe than it was. And there it is that thy evil and thy detriment has its whole foundation. After all, what grievance, what wonder is it, if a man, raw and undiſciplined, acts the part of a man that is raw and undiſciplined? Take care leſt thou oughteſt not rather to blame thyſelf, for not expecting that the man would tranſgreſs: for thou hadſt rational grounds to think it probable that he would; but forgetting them, thou art ſurprized that he did ſo. This ſelf-condemnation ſhould take place,

eſpecially when thou chargeſt one with infidelity or ingratitude; for the fault was evidently thine, if thou truſtedſt to the faith of a man of ſuch a diſpoſition, or didſt a good office, not diſintereſtedly and out of pure benevolence, but with a view to a recompence, as if the whole fruit of a good action was not enjoyed in the action itſelf. After doing good to one, what more wouldſt thou have? Is not that enough? Wouldſt thou be rewarded for acting according to thy nature? As if the eyes demanded a recompence for ſeeing; or the feet for walking. For as theſe members, having been made for a certain purpoſe, enjoy all that belongs to them, in the very fulfilment itſelf of that purpoſe, for which they were made: ſo man being made for beneficence and ſocial life, by doing real good offices, and by aiding and aſſiſting even in things indifferent, anſwers his deſtination, and accordingly has all that is his own.

SECTION X.

1. WHEN wilt thou be good, O my ſoul, ſincere and conſiſtent with thyſelf, naked and more eaſily diſcerned than the body that hangs about thee? When wilt thou reliſh

the ſocial and affectionate diſpoſition? When wilt thou be full and compleat, above all want and indigence, having nothing farther to wiſh and deſire, whether of the living or the lifeleſs kind, for the purpoſes of pleaſure; neither time for longer enjoyment; nor conveniency with regard to circumſtances of place, country, weather, nor conformity and concurrence on the part of men? And laying aſide all ſuch regards, wilt be fully ſatisfied with the preſent ſtate of things; rejoice in thy own property, the riches of thy own mind; and be perſuaded that thou haſt every thing, that every thing is and will be well with thee, as proceeding from the Gods, with a view to the converſation of the perfect animal, the good, the juſt, the beautiful, that creates and ſuſtains, includes and contains all beings, whoſe nature it is to be diſſolved, for the production of others of the ſame likeneſs? Wilt thou never be ſuch a fellow-citizen of Gods and men, as neither to find fault with them, nor give them reaſon to find fault with thee?

2. Obſerve what thy nature requires, as it is a member of the univerſe, and under the œconomy of univerſal nature. When that is known, embrace it, and do it, if thy nature as an animal will not be the worſe for it. Obſerve next what thy nature, as an animal, requires of thee, and give place to

that likewiſe, if thy nature as a rational animal will not be the worſe for it. Now a rational animal is of courſe a ſocial one. In uſing theſe rules however, let there be no uſeleſs formality or affected nicety.

3. Whatever can happen to thee is either tolerable to nature, or intolerable. If tolerable, do not repine, but bear contentedly what thou wert born to ſuffer. If intolerable, it deſtroys thee preſently, thou and thy grievance go off together, and ſo there is no room for repining. Remember that nature has qualified thee to bear every thing, which it is in thy power to render tolerable, by believing that it is advantageous or fit to bear it.

4. If one errs, inſtruct him mildly and ſhew him his overſight; if thou canſt not do ſo, blame thyſelf, or not even thyſelf.

5. Whatever happens to thee was prepared for thee from all eternity; for both that accident and thy being are rooted in neceſſity, and ſpring up into actual exiſtence according to their place in the eternal chain of cauſes and effects.

6. There are two ways of accounting for the origin of things. The caſual concourſe of atoms is one, and neceſſity of nature is the other. Whichſoever of them be taken, it may be laid down as a maxim, firſt, that I am a part of the univerſe

under the œconomy of nature, and ſecondly, that I bear a certain relation to parts congenial or of the ſame kind. Now in conſequence of the firſt poſition, bearing that I am only a part, I ſhall be free from all diſcontent with my ſhare in the whole, ſince nothing hurts a part that is conducive to the whole, and the whole contains nothing but what is uſeful to itſelf. That is a thing common to all natures, and the nature of the world has moreover this peculiar advantage, that nothing without can force it to beget any thing hurtful to itſelf. According to the firſt poſition therefor, I ſhall be well pleaſed with every event, and according to the ſecond, expreſſing my affinity to parts congenial, I ſhall do nothing ſelfiſh and unſociable. But on the contrary having my congenial or kindred parts always in view, I ſhall direct every effort of mine to the common utility, and abſtain from every thing that is inconſiſtent therewith. In this diſpoſition and way of acting, life muſt go ſwimmingly on, after the ſame manner as the life of that citizen is happy, who ſtudies the welfare of his country, and is ſatisfied with his portion in it.

7. All the parts of the univerſe, I mean every thing contained in the world, muſt neceſſarily terminate in corruption, that is in plain terms, they muſt be altered or changed. If this corrup-

tion was an evil to things corrupted, as much as it is a neceſſary conſequence of their reſpective ſtructures and relations to one another, the univerſe could never be ſaid to be rightly conſtituted and governed. And whence could ſuch an error in the univerſal œconomy and the courſe of things ariſe? Could nature deſignedly hurt her own parts, render them obnoxious to, and actually involve them in evil; or could ſuch an error creep in through inadvertency? Neither one nor the other is credible. But laying aſide the conſideration of deſigning nature, and ſuppoſing univerſal nature to be void of thought and deſign; even according to that way of explaining things, it is ridiculous to ſay, that the parts of the univerſe paſs naturally from change to change, and at the ſame time to wonder and grumble at it, as if it was a thing contrary to nature, eſpecially as they are only reſolved into the ſame elements whereof they were at firſt compounded. In conſequence of that diſſolution, the elements of particular beings whether diſperſed into atoms, or collected into diſtinct maſſes, the groſſer parts into the terreſtrial, the more ſpirituous into the aerial, are reſumed into the ſeminary account, or the grand reſervatory of the univerſe, whether it be that the univerſe is totally renewed at certain periods by a general conflagration, or more gradually altered by

a perpetual courſe of partial changes. Beware however of conceiving theſe groſſer and theſe more ſpirituous parts, with regard only to the acceſſion made to thy being ſince the time of thy birth; for all that is but a thing of yeſterday and to-day, the product of the food thou haſt taken, and the air thou haſt breathed; as if theſe adventitious parts only were ſubject to change, and not that which thy mother brought forth. Believe it, ſuch a narrow notion attaches thee too much to the ſpeciality of things, the conſideration of which contributes nothing to the conception of the matter now in hand.

8 Having once adopted to thyſelf ſuch appellations as that of good, modeſt, true, heedful, contented, magnanimous, take care never to forfeit thy title to them, or at leaſt to recover it if at any time loſt. Remember that heedfulneſs ſignifies ſuch cloſe attention to every object, as produces the moſt compleat and juſt idea thereof that can be framed, and leaves no room for error. Contentment, a willing reception of the diſpenſations of common nature. Magnanimity, an elevation of mind above the trifling difference of harſh and pleaſant in the motions of the fleſh, above the charms of glory, the dread of death, and ſuch other objects as move the vulgar. If thou maintaineſt thy right to theſe appellations, thou art ſa-

tisfied with being conſcious of it to thyſelf, without deſiring others ſhould know it; thou wilt become a new man, and enter upon a new life. To continue to be what thou haſt hitherto been, and ſtill to live in the midſt of ſo much anxiety and pollution, ſavours of one groſly ſtupid, and meanly fond of life, like the mangled gladiator, who tho' full of wounds and gore, yet begs for one day's reſpite from the very ſame teeth and claws, that are to relieve the wretch to-morrow. Adhere therefor to theſe few appellations, let them be engraven on thy heart, and if thou canſt preſerve thy property in them, reſt there, as if thou wert tranſported into a paradiſe, or the ſuppoſed iſlands of the bleſſed. But if thou perceiveſt thyſelf loſing ground and unable to keep thy hold, retire courageouſly into ſome corner, where thou mayeſt recover ſtrength; or even go out of life for good and all, not in anger, but with true ſimplicity, freedom, and modeſty, ſo as by making ſuch an exit to do at leaſt one right thing in the courſe of thy life. However, to be mindful of the Gods will be of great ſervice to thee, in remembering theſe appellations. Alſo that it is not flattery, but aſſimilation to themſelves, which they demand of rational beings. And as that is a fig-tree which acts the part of a fig-tree, that a hound which acts the part of a hound, and that a bee which

acts the part of a bee, so he is a man who acts the part of a man.

9. These sacred maxims of thine are liable to many accidents. War, pestilence, terror, sloth, continual drudgery may quite extinguish them.

10. How numerous are the notions that pass through thy mind, when thou settest thyself to contemplate nature! but the business is so to regulate every thought and every action, as both to act the part incumbent with regard to the circumstances wherein thou art placed, and to exercise the thinking faculty in speculation; maintaining that assurance, which is derived from an extensive knowiege of things, free from ostentation on one hand, and false modesty on the other; that is, neither making a shew of thy knowlege, nor industriously concealing it. When wilt thou feel the joys of true simplicity? When those of gravity and composure? When those of a thorough acquaintance with every object that occurs? What are its most essential attributes, what its rank and office in the world, how long it can naturally subsist, of what it is compounded, whose property it may become, who can give it, and who can take it away?

11. A spider is proud of catching a fly, and so are other animals when they catch a hare, a whiting, boars, bears, Sarmatians. Are not these

robbers, if thou examineſt the opinions and principles from which they act?

12. Study to acquire a facility of conceiving how all things change into one another; attend continually to that ſubject, and exerciſe thyſelf therein, for nothing contributes ſo much to the attainment of magnanimity. This is the high way to that greatneſs of ſoul, whereby a man diveſts himſelf of the body; and conſidering that by and by he muſt quit the ſtage of life, and all its gaudy ſcenery, reſigns himſelf intirely to juſtice, in the part which he himſelf acts, and to the nature of things, in whatever depends on other cauſes. He does not ſo much as beſtow a thought on what another ſays of him, or acts againſt him, building his whole ſatisfaction on theſe two foundations, to exert with juſtice the preſent action, and receive with contentment the preſent diſpenſation. He diſmiſſes all care and anxiety, and has no other deſire but to move on directly in the road chalked out by the law of human nature, and to follow God who advances directly in the unalterable courſe of univerſal nature.

13. What occaſion is there for ſuſpicion, it being in thy own power to deliberate, what is fit for thee to do. If the way is clear, proceed with meekneſs directly, and without wavering; if not, ſtop until thou haſt adviſed with the beſt coun-

ſellors. If any inſuperable obſtacle falls in the way, move on in the courſe preſcribed by reaſon, as the next beſt in the preſent conjuncture, ſtill cloſely adhering to the rule of juſtice; for therein lies man's perfect ſtate, as in departing from that rule conſiſts his fall.

14. He who follows reaſon in all things, is at the ſame time both ſedate and ſprightly, both gay and grave, both cheerful and compoſed.

15. When thou awakeſt out of ſleep, aſk thyſelf immediately, what is it to me whether another adverts to the honour and juſtice of my actions or not? Haſt thou forgot what ſort of people theſe are who make ſo much noiſe with their praiſes and cenſures of others, what they are when a-bed, what they are when at table, what things they do, what they ſhun, what they purſue; what thefts, what rapines they commit, not with their hands and feet, but with that moſt precious part of theirs, which might acquire, if it would, ſuch noble poſſeſſions as faith, modeſty, truth, juſtice, and that guardian demon, Wiſdom, which leads the way to happineſs?

16. The well-taught modeſt man will ſay to Nature, the ſovereign diſpoſer of all things, give what thou wilt, take back what thou wilt; and this he ſays not audaciouſly, but out of pure love and obedience to the univerſal cauſe.

17. There remains now but a ſmall part of thy life. Live it as if thou wert in a deſert. The place makes no difference. Thou art ſtill in the world, and it is all one where, providing thou behaveſt thyſelf as a citizen thereof. Let men ſee, let them ſurvey an example of a true man, a man living according to nature. If they cannot bear it, let them kill thee. Better ſo than live thus.

18. Never more hold diſcourſe about what a good man is, but let it be thy whole care to become one.

19. Let the eternity of duration, and the immenſity of ſubſtance be objects always in view; and that any particular being compared to the whole immenſity of ſubſtance, is but like a grain of ſand, and its duration, to eternity, but as the twinkling of an eye. Conſider every individual thou ſeeſt as already diſſolving, perpetually changing, tending to that corruption or diſſipation, out of which it ſprung and grew up, and born as it were only in order to die.

20. Obſerve but what they are in eating, ſleeping, ſwiving, eaſing nature, and the like, and then view them in all their pride, aſſuming an air of authority and grandeur, or inflamed with indignation, and reprimanding with haughtineſs and diſdain. Think but what the bubbles were a little before all this

ſwelling; how many maſters they ſerved, by what chains the ſlaves were bound, and to what an abject ſtate they will return as ſoon as the tumor ſubſides.

21. What univerſal nature diſpenſes to each individual is good for that individual, and is then good when nature diſpenſes it. Rain chears the fertile earth, and lofty canopy of heaven, ſays the poet, and whatever it is that muſt be done, the world delights in doing it. I ſay therefor to the world, I love what thou loveſt, and thy delight is mine. Have we not a common phraſe in the Greek language conformable to this thought, when we ſay of an event that is neceſſary, conſtant or uſual, that ſuch a thing loves to be done.

22. Either thou liveſt here, and ſo art already accuſtomed to the place; or thou goeſt elſewhere, and that was thy own choice; or thou dieſt, and then thou haſt acted the part aſſigned thee by nature, and haſt nothing more to do. Now theſe three comprehend all the conditions of life. Therefor keep a good heart and be chearful.

23. Let it be always clear to thee, that retiring into the country, however agreeable it may ſeem, is but ſhifting from one ſpot of the earth to another, and that all things are the ſame here at court, as on a ſolitary mountain, a lonely ſhore, or wherever thou wilt. For thou wilt find evi-

dently true, what PLATO ſays of a king's palace, and ſhepherd's cottage, being much the ſame in the eye of a philoſopher. Moreover put theſe queſtions to thyſelf. What is this mind of mine? To what purpoſe do I uſe it? How do I qualify it at preſent? Is it not void of underſtanding? Is it not broke off from its ſocial union? Is it not ſo intangled and confounded with the fleſh, as blindly to follow the motions thereof?

24. He who runs away from his maſter is a fugitive ſlave. Nature's law is every man's maſter. Therefor he who tranſgreſſes that law is a fugitive. Likewiſe he who gives way to ſorrow, or anger, or fear, is averſe to ſomething paſt, preſent or to come, ordained by the ſovereign diſpoſer of all things, that is, by nature's law, which diſtributes to every thing what belongs to it. He therefor who grieves, fears, or is angry, is a fugitive.

25. The ſeed once lodged in the womb, the male goes off, and ſtraight another cauſe takes up the work, faſhions and perfects the infant. What a production out of ſuch a principle! Again, the infant receives food by the mouth, another cauſe takes up the work, and introduces ſenſe, appetite, in a word, life and ſtrength; with what and how many other properties! Thou ſhouldſt attend to theſe ſecret operations, and en-

endeavour to perceive the power that acts therein, as well as we do that which makes bodies rise and fall, not indeed with the eyes, but no less evidently than if we did.

26. Think continually how all the transactions of the present times are but repetitions of what has gone before, and samples of what will come after. Set before thee whole pieces and scenes of the same kind, whether they have come within thy own observation or thou hast learned them from history; as the whole court of ADRIAN, the whole court of Antoninus, the whole court of PHILIP, of ALEXANDER, of CRESUS. All these pieces were much the same, only the actors were different.

27. Consider that a man who grieves, frets, and vexes himself, is just like a hog kicking, struggling, and roaring, when laid on the bench to be killed. And so likewise is the visionary philosopher, lamenting silently on his couch, the chains that bind his feeble soul to the log of the flesh. Consider also, that none but animals, endowed with reason, are qualified to go along willingly with the course of things; for as to barely going along, that they must all do whether they will or not.

27. Examine singly every allurement of life,

and ask thyself fairly, is death frightful because it deprives thee of this?

29. When another's trespass offends thee, turn thy eyes upon thy own failing, for instance, the esteem of money, pleasure, renown, as a thing truly good and valuable, or any particular that comes under these heads. This reflexion will soon extinguish anger, with this addition especially, that he acts not freely, but being under the influence of false opinions, is constrained to act as he does. For under such influence what wouldst thou have him do? Remove therefor the cause if thou canst, or bear with the effect.

30. When thou seest SATYRON, think of SOCRATICUS, or EUTYCHES, or HYMEN. When thou seest EUPHRATES, think of EUTYCHION or SYLVANUS. When ALCIPHRON, think of TROPEOPHORUS. When XENOPHON, think of CRITON or SEVERUS. When thou reflectest on thyself, think of another CAESAR, one of thy predecessors in the empire. And so like for like. Next consider with thyself, what is become of these men, where are they now? No where, or wherever thou hast a mind to fancy them. Thus the vanity and nothingness of men, and all the affairs of men, will be ever in thy eye; especially taking this along with thee, that what has once changed is gone for ever, and can never return to

be the ſame again in the whole courſe of eternity. When canſt thou then? And why art not thou ſatisfied with acquitting thyſelf handſomely in thy paſſage over this narrow ſea of life?

31. What noble matter and ſubject doſt thou decline? For what are all theſe things that are apt to ſhock thee, but matter of exerciſe for a rational mind, that ſtudies to know exactly and ſcientifically the affairs of life? Continue then until thou haſt familiarized theſe things alſo to thyſelf; juſt as a ſtrong ſtomach familiarizes all ſorts of food, as burning fire draws light and flame from every fewel.

32. Let it be in no-bodies power to ſay truly of thee, that thou art not a man of probity and true ſimplicity. But let him be miſtaken, whoever entertains any ſuch ſuſpicion of thee. And ſo far thy power extends; who can hinder thee to be ſincere and good? Do thou but fix a reſolution, to live no longer if thou art not ſo; for life, without being ſo, can never be reaſon's choice.

33. Aſk thyſelf what is beſt to be ſaid or done on the preſent occaſion. Whatever it be, it is in thy power to ſay it or do it. And therefor pretend not to excuſe thyſelf by alleging impediments.

34. Thy ſighs and ſorrows will never be at an end, until acting the part of a man on every oc-

caſion or matter that preſents itſelf, becomes to thee, what luxury is to the ſoft and effeminate. For acting according to thy own nature is to be conſidered as enjoying ſo much pleaſure, and it is a pleaſure thou mayeſt always enjoy. A cylinder cannot always have its proper motion, and no more can water, fire, and ſuch other things as are not conducted by a rational ſoul; for many unſurmountable obſtacles ſtand in the way. Whereas mind and reaſon acquieſcing in the courſe of things, and acting its own part, paſſes through all oppoſition, reaſon moving in its proper channel. Being poſſeſſed of this happy faculty of purſuing thy own proper courſe, notwithſtanding all oppoſition, reaſon moving in its proper channel, with the ſame facility that fire mounts upwards, a ſtone falls, and a cylinder rolls downwards, be ſatisfied therewith, and deſire nothing farther. For what other rubs may be in the way, can only retard the bodily vehicle, or ſetting aſide opinion and reaſon's relaxing, cannot break thee or hurt thee in the leaſt. For if they could hurt thee, they would make a worſe man of thee; at leaſt it is ſo with every other creature; whatever does ill to it or hurts it, of courſe makes it worſe. Nay, to ſpeak the truth, a man becomes even better and more praiſe-worthy, by making a right uſe of theſe croſs accidents. In a word, remem-

ber that what hurts not the community, hurts not one whom nature has made a member thereof. What hurts not the law by which the community ſubſiſts, hurts not the community. But none of thoſe accidents called misfortunes hurt the law; and therefor hurt neither the community nor a member of it.

35. With one imbued with right opinions, the ſmalleſt and moſt obvious hint has force enough to baniſh fear and ſorrow, ſuch as theſe lines of HOMER.

With withered leaves pale Autumn ſtrows the ground,
With a freſh crop Spring decks the verdant groves.
Juſt ſuch the nature of the human race,
One generation comes, another goes.

Thy children are but leaves. They who fill the air with their acclamations and bleſſings, or on the contrary ſecretly curſe, cenſure or ſcoff thee, are but leaves. The depoſitories of thy fame, when thou thyſelf art gone, are likewiſe but leaves. For all theſe come up in their ſpring, fall in their autumn, and ſo make room for new generations. All things are of ſhort duration; but thou ſhunneſt and purſueſt them as if they were never to end. In a little time thy eyes are

ſhut, and even thy mourners themſelves will ſoon be mourned by others.

36. A ſound eye looks on all objects, and ſays not, give me green: for that argues a weak ſight. A ſound noſe or ear bears any ſmell or ſound that occurs. A ſound ſtomach digeſts any food, as a mill grinds whatever it was made for grinding. After the ſame manner a ſound mind is prepared for all accidents. He who ſays, O that my children may live, that praiſe may attend all my actions! is like the eye that wants green, or the teeth that require crumb.

37. There is no man ſo happy but his death will be welcome to ſome of thoſe who attend him in his laſt moments. Suppoſe him a man, wiſe and virtuous: is there none of thoſe will ſay within himſelf, we ſhall at laſt be from under the inſpection of this tutor? Indeed he was not ſevere, but I perceived that in his heart he condemned us. Such is the caſe of a virtuous man; but then in our caſe, how many other reaſons are there, why people are glad to be rid of us! The conſideration of this when thou comeſt to die will make thy exit eaſier, reckoning thus with thyſelf; I leave a world wherein my very companions, for whom I have undergone ſo many fatigues and cares, and offered ſo many vows, theſe very men are willing to part with me, in hopes of being

ſtill more at eaſe. Why then ſhould one be fond of remaining longer here? However, thou art not for that reaſon to depart with leſs affection towards them, but to keep up thy wonted friendlineſs, meekneſs, and benevolence, yet not ſo as to go off with reluctancy. But as in one who dies eaſily, the ſoul quits the body without pangs and ſtruggle, juſt ſuch let thy departure be from them. For with them alſo nature has united and compounded thee, but now diſſolves that union. I part from them as from friends and familiars, yet not with reluctancy, but willingly, for my ſeparation is as natural as my antecedent union.

38. Make a cuſtom of conſidering with thyſelf with regard to mens actions, what is the agents intention. And let the rule be firſt applied to thyſelf, ſo as to aſcertain the ſpring and motive of thy own actions. Remember that the firſt and ſole mover in the machine, is the hidden principle which lies within. This is eloquence, this is life, this, if one may ſay ſo, is the very man himſelf. Never confound with this the outward ſhell, theſe organs annexed around. Theſe are like the axe, differing only in that they naturally co-here. Moreover theſe members are as uſeleſs without the moving and directing cauſe, as the ſhuttle out of the hand of a weaver, a pen out of the hand of a writer, or a laſh out of the hand of a charioteer.

SECTION XI.

1. THE properties of a rational ſoul are, that it ſees itſelf, it regulates itſelf, it frames itſelf to its own mind, it reaps itſelf the fruit it produces; whereas the fruits of plants and animals are reaped by others. It attains its own end and perfection, at whatever time life ceaſes; not like dancing or acting on the ſtage and the like, where the retrenchment of a part renders the whole piece imperfect; but in every part of its progreſs, and at whatever time death overtakes, it can fulfil its office, and compleat the work incumbent, ſo as to ſay, my buſineſs is done, I have obtained all that is mine. Moreover it ſcans the whole world, the void that ſurrounds, and the figure that bounds it. It ſtretches out into eternity, comprehends the periodical regeneration of things, and conceives how poſterity will ſee nothing new, as neither thoſe who went before us ſaw any thing more than we; but that a man of forty years of tolerable underſtanding has in a manner ſeen a ſpecimen of all that ever was or ever will be. Other properties of a rational ſoul are love of our neighbour, truth, modeſty, and to hold nothing in higher eſteem than itſelf. The ſame properties

belong alſo to law, or the rule of juſtice, inſomuch that right reaſon and the rule of juſtice differ in nothing from one another.

2. Muſic, dancing, the gymnaſtic art, will appear contemptible in thy eyes, if thou examineſt them in this manner. Break, for example, a piece of muſic into its ſeveral notes, and taking each note ſingly, aſk thyſelf, is it this that captivates thee? The very thought would raiſe thy diſdain. Juſt ſo it would happen with regard to every motion and poſture in dancing and the gymnaſtic exerciſes. Accordingly let it be a general rule with thee to look into the particulars of things, in order to ſee how contemptible they are, when ſeparated from that virtue which gives them all their beauty and perfection. And finally apply the rule to the whole ſcene of human life.

3. What a noble thing is a ſoul at all times ready to depart from the body! whatever is to be the conſequence of its departure, whether extinction, or diſſipation, or a continuation of its exiſtence. But then this readineſs ſhould proceed from judgment, founded on reaſons drawn from the nature of the thing, and not, as with the Chriſtians, from meer obſtinacy and ſpirit of contradiction; and when the trial comes, ſhould be accompanied with a rational and grave deportment, clear of all theatrical oſtentation, ſo as to certify

to by-ſtanders the ſincerity of thy profeſſion, and the genuine ſource of thy tranquillity.

4. Have I done any thing for the public good? Then there is ſomething done that is beneficial to me. Let this be a thought always at hand, and never ceaſe putting it in practice.

5. What is thy buſineſs, thy profeſſion in life? It is to make thyſelf good. How is that effected? By imprintlng indelibly on thy mind certain maxims and opinions, ſome concerning univerſal nature, others concerning the peculiar conſtitution of human nature.

6. Firſt tragedies were introduced as memorials of human caſualties, and that it is natural for ſuch things to happen. Alſo that thoſe things, which entertain on the ſtage, might not be grievous and afflicting, when they happen on the theatre of the world. For you ſee that ſo they muſt happen, and that thoſe who rend the ſkies with their exclamations addreſſed to heaven, nevertheleſs muſt bear them. Moreover, theſe tragic poets have uttered ſome ſolid and uſeful ſayings; ſuch as,

If I and my children are by the Gods neglected, there is a reaſon for it.

And,

'Tis madneſs to take offence at things, for of our anger they make no account.

And,

Life in its ſeaſon reap, as corn thou doſt in harveſt.

And others ſuch as theſe. After tragedy came the old comedy, by its magiſterial freedom and plain language, no unuſeful Monitor againſt pride and vanity. And with that view it was DIOGENES aſſumed the ſame freedom and acrimony of ſpeech. As to the ſucceeding middle and new comedy, to what other purpoſe they have been cultivated, than to a gradual improvement of the art of mimicking, is not ſo clear. That ſome good things are ſaid by them alſo is not denied; but the queſtion is with regard to the whole ſtructure and repreſentation of theſe dramatic pieces, what is the uſe and intention thereof?

7. Forget not the clear notion thou now haſt, that no condition of life is ſo fitted to the exerciſe of philoſophy, as that wherein thou now art.

8. One branch torn from another cannot but be detached from the whole tree. Juſt ſo one man diſunited from another is fallen off from the whole ſociety. But then obſerve the difference; another breaks off the branch, whereas a man's ſeparation is his own act, when by hatred and averſion he disjoins himſelf from his neighbour, not aware that he cuts himſelf off at the ſame time from the whole community. After all it is a gift

beſtowed by JOVE the author of ſociety; that a man may re-unite himſelf, and again become a member of the whole, to which he belongs. But then the longer and more frequent the ſeparation, the more difficult the reunion becomes; and let gardiners ſay what they will of the advantages of ingrafting, a grafted ſlip in this caſe is not like a ſhoot that never ſuffered a ſeparation from the ſtock whence it ſprung.

9. Thou art to perſiſt in the natural coalition and intercourſe, which, as between the twigs of a tree, ſubſiſts between thee and other men: but as to ſentiment and opinion thou art by no means to conform thyſelf to them.

10. As they, who oppoſe thy progreſs in the road of right reaſon, cannot turn thee out of the way ſo as to blemiſh the ſoundneſs of thy practice, ſo neither let them juſtle thee out of thy benevolence towards them; but maintain thy integrity with equal vigour in both caſes, that is, both in point of ſoundneſs of judgment and practice, and of meekneſs towards thoſe who endeavour to hinder or moleſt thee For to give way to anger and indignation againſt them, is no leſs weakneſs than to depart from one's purpoſe, and be terrified into a compliance with them. Both are equally deſerters from their poſt, the one a coward, the other an alien to his natural friend and kinſman.

11. No particular nature is inferior to its correſponding art, for the arts are but imitations of nature. If ſo, that moſt perfect and comprehenſive nature, which includes all others, cannot poſſibly come ſhort of the utmoſt ingenuity and contrivance of art. But all arts make the worſe for the uſe of the better, and parts for the uſe of the whole: and therefore, ſo does common nature. Here lies the fountain of juſtice, and from thence all other virtues are derived; for juſtice cannot be maintained, if either we ſet our hearts on things indifferent, or allow ourſelves to be precipitant, and wavering, and obnoxious to error and deluſion.

12. Since thoſe things whereof the deſire or fear diſturbs thy tranquillity come not to thee, but thou in a manner goeſt to them, let alone but judging of them; the things will lie quiet and not diſturb thee, and thou wilt be delivered from the neceſſity of being either on the purſuit or on the flight.

13. The roundneſs of a globe may be conſidered as an emblem of a ſoul that is wound up in itſelf, and neither graſps at any thing without, nor dwindles or ſinks inwards, but is illuminated with that light, whereby it ſees the truth of things, both within and without itſelf.

14. Does one contemn me? Let him ſee to that: I will take care to do or ſay nothing wor-

thy of contempt. Does he hate me? That is his concern: mine is to be mild and benevolent to every body, and as to him in particular, ready to demonſtrate to him his error, not reproachfully, or as if I valued myſelf on bearing with him, but purely from a generous and diſintereſted concern for him, like the celebrated PHOCION, if he was ſincere and did not diſſemble. Such ought to be the temper of the mind, and a man is not to let the Gods ſee him in a diſcontented grumbling diſpoſition: for if thou acteſt agreeably to thy own nature, what evil canſt thou ſuffer? And wilt not thou, who art a man ſpecially deſtined to the public ſervice, welcome every diſpenſation of univerſal nature?

15. At the ſame time that they deſpiſe, they are flattering each other. At the ſame time that they are endeavouring to gain the pre-eminence, they make humble ſubmiſſions to one another.

16. How nauſeous and fulſome is it for one to ſay to another, I deſign to deal ſincerely with thee! What meaneſt thou by a declaration, which if true is altogether uſeleſs and impertinent. Sincerity ſhews itſelf, it is engraven on the countenance, and no ſooner ſettles in the heart, but is viſible in the eyes; as lovers read each others ſentiments in their looks. In a word, a ſincere upright man ſhould be like one that ſmells rank, in-

ſomuch that a by-ſtander, whether he will or not, muſt perceive him. Affected ſimplicity is a hidden dagger. Nothing is baſer than to deceive under the maſk of friendſhip. Avoid that above all things. The honeſt ſincere good-natured man has his character drawn in his countenance, and cannot paſs unobſerved.

17. It is in thy own power to live moſt happily, if thou wilt but be indifferent with regard to things that are indifferent. Now this indifference will be acquired, if thou conſidereſt each particular thing, both ſeparately and as it ſtands related to the whole as part thereof; and remembereſt that none of them forces itſelf upon us, ſo as to compel us to be of the opinion we have concerning it, but that the thing itſelf lies ſtill, without the leaſt motion; and that it is we ourſelves who are the authors of thoſe judgments, which either we might not have paſſed, or if allowed to paſs through inadvertency, we might have ſtraitway exploded. Remember that the attention required is but for a little time, and death will ſoon put an end to all thy labours. After all, what difficulty is there in making one's ſelf eaſy with regard to theſe things? If they are according to nature, let them be matter of ſatisfaction and joy to thee. If contrary to nature, inquire what thou canſt do that is agreeable to thy own nature, and ſtudy to do it, although it ſhould be reckon-

ed mean and inglorious; for that is not to hinder a man from purſuing his own felicity.

18. With regard to the nature of things, conſider whence every particular comes, what is the ſubject matter thereof, what it changes into, what the qualities of it when changed, and that no evil is thereby done to it. With regard to the conduct of life, conſider firſt, what is my relation to them, that we were made for one another, that beſide the common relation, I was born to be their leader, as the ram in the flock, or the bull in the herd. Go back to the very origin of things, and draw thy concluſions from thence. If the world was not formed caſually by a concourſe of atoms, it is nature that orders every thing; if ſo, then the worſe are made for the better, and the better for one another. Secondly, what ſort of creatures they are at table, a-bed, and other occaſions, eſpecially with what notions and opinions they are poſſeſſed and actuated, and even theſe abſurdities with what pride and haughtineſs they are accompanied. Thirdly, if what they do is right, there is no room for being offended; if wrong, it is plain they do it unwillingly, and through ignorance. For it is againſt the will of every ſoul to be deprived of truth, ſo likewiſe of that juſtice which conſiſts in regarding and dealing with every thing according to its worth. Accordingly it grieves them to be called unjuſt, un-

grateful, covetous, and in a word to be charged with any vice that is inconſiſtent with good fellowſhip. Fourthly, that thou thyſelf doſt many things amiſs, and art juſt ſuch another; and though thou abſtaineſt from ſome tranſgreſſions, and through timidity, regard to reputation, or ſome ſuch faulty principle, art more reſerved than they, yet the vicious diſpoſition ſtill lurks within thee. Fifthly, that thou art not even certain whether they tranſgreſs or not, for many things ſeemingly vicious are done with a rational and upright intention. And in general, a great many things muſt be known before one can judge with certainty of another man's actions. Sixthly, that be thou ever ſo angry and diſcompoſed in mind, human life is but momentary, and in a little time thou art no more. Seventhly, that it is not other mens actions that moleſt us, for theſe exiſt only in the minds of the agents, but it is our own opinions that render us uneaſy. Away with theſe opinions then, and forbear judging of other mens actions as if they were evils to us, and then there will be no cauſe for anger or any other paſſion. But how can I avoid paſſing that judgment? By conſidering that the actions of others impart no diſhonour or baſeneſs to thee. And if any thing was evil to a man but that which argues baſeneſs and diſhonesty in himſelf, it would be impoſſible for thee to avoid doing many things amiſs,

and becoming a robber and every thing that is bad. Eighthly, how much more direful are the conſequences of the anger and grief men ſuffer on ſuch occaſions, than are the things themſelves for which we are angry or grieve? Ninthly, that benevolence, if genuine and neither affected nor feigned, is invincible, and diſarms even the moſt inſolent and injurious perſon. For what can he do to thee, if thou perſevereſt in thy good-will towards him? And at the ſame time perhaps that he is contriving to do thee a miſchief, thou art mildly admoniſhing, and with all deliberation endeavouring to reclaim him—I would not have thee do ſo, my ſon—we were made for another purpoſe——It is not me thou hurteſt, my ſon, but it is thyſelf, and ſo forth: demonſtrating pertinently and univerſally, that ſuch is really the caſe, and that neither bees nor any other herding animals deal ſo with one another. This reproof muſt not be given ironically or reproachfully, but in a manner that favours of pure love and affection, without any meaſure of ſharp and cutting raillery; nor with that bluſtering and imperious air, with which ſchoolmaſters correct their boys; nor with a view to gain the applauſe of by-ſtanders, but endeavouring to make only the perſon himſelf ſenſible of it, even if others ſhould be preſent Remember theſe nine heads, as if they were ſo many gifts received from the muſes, and begin

at length to be a man before thou ceaſeſt to be an animal. On the other hand, thou muſt be as much upon thy guard not to flatter them, as not to be angry at them; for both are inconſiſtent with good fellowſhip, and have a miſchievous tendency. For ſuppreſſing the eruptions of anger, this conſideration ſhould be ready at hand, that to give way to rage and fury is by no means to act the manly part; on the contrary, the mild and gentle, as it is the moſt humane, ſo likewiſe is it the moſt maſculine: it is this quality, and not that of the wrathful and peeviſh man, which argues true fortitude and ſtrength of mind; for the nearer its affinity is to diſpaſſionateneſs, the cloſer connexion it has with ſtrength: and as grief argues weakneſs, ſo does anger; for in both caſes reaſon is wounded and flags. If thou haſt a mind for a tenth preſent, take this as from APOLLO, the muſes preſident; to deſire that fools ſhould not act fooliſhly, or wicked men ſhould not tranſgreſs, is downright madneſs: for it is to deſire an impoſſibility. And while thou acquieſceſt in their treſpaſſes againſt others, to claim an exemption for thyſelf is unconſcionable, and like the arrogance of a tyrant.

19. Thou oughteſt to be continually on the watch againſt theſe four capital diſorders of the mind. And whenever thou catcheſt any of them breaking in upon thee, ſtop its progreſs and expel

it directly, reaſoning thus with thyſelf on each of them reſpectively: this is a vain idle thought; this ſaps the foundation of ſociety; this thou art not going to ſay from the bottom of thy heart; for to ſpeak otherwiſe than ſincerely and from the heart, ſhould be reputed one of the greateſt abſurdities. The fourth is that, on occaſion whereof thou reproacheſt thyſelf, with any thing that argues a victory obtained over the diviner part, by that ignoble and mortal part of the body and its groſſer pleaſures.

20. Whatever is aerial and fiery in thy compoſition, notwithſtanding its natural tendency to mount upwards, yet in obedience to the law of univerſal nature, it is detained here below, in harmonious conjunction with that whole, whereof it is a part. In like manner, that which is terreſtrial and humid in the compoſition, tho' tending downwards, yet ſtands erect and keeps a ſtation that is not natural to it. If thus the thoughtleſs elements obey the laws that bind them into wholes, and in ſpite of their peculiar tendencies, maintain the poſt aſſigned them, until nature recalls from thence, and ſounds to diſſolution; is it not a direful caſe, that thy thinking part, and that alone, ſhould prove refractory, and grumble at its ſtation, even though no violence be done to it, nor any thing injoined but what is conſonant

to its nature? Yet thus it is in fact, the thinking part rebels againſt the laws of union, and ſtruggles againſt the ſtream of fate: for acts of injuſtice and intemperance, the giving way to fear and ſorrow, are no more nor leſs than ſo many acts of rebellion againſt nature. And for the mind to be diſſatisfied with any thing that happens, is plain deſertion from the poſt aſſigned it. For its conſtitution requires that willing ſubmiſſion to the Gods, wherein true holineſs and religion lies; no leſs than juſtice towards men: ſeeing that alſo comes under the head of good fellowſhip, and to ſpeak more preciſely, is even the elder brother of juſtice.

21. Remember the ſtory of the field and houſhold mouſe, and the fright and flutter that the firſt was in.

22. The opinions of the vulgar, SOCRATES uſed to call goblins and the bugbears of children.

23. The Lacedæmonians at the public ſhews gave the ſhady ſeats to ſtrangers, and ſate any where themſelves.

24. Remember what SOCRATES ſaid to PERDICCAS, on refuſing an invitation to live with him. Let me not periſh, ſaid he, in the vileſt manner; I mean, receive favours and be unable to repay them.

25. There was an inſcription at Epheſus, ad-

viſing to have always in view the life and character of ſome antient worthy.

26. The Pythagoreans adviſed to look up to the heavens, as ſoon as we awake in the morning, to keep us in mind of beings that perform their offices always uniformly, and without the leaſt deviation; and of the order, the purity, the nakedneſs conſpicuous in them; for the heavenly bodies have no veils to cover them.

27. Remember what for a man was SOCRATES when he wrapt himſelf in a covering of ſheepſkin, after his wife XANTIPPE had run out of the houſe with his cloaths, and what he ſaid to his acquaintances aſhamed to ſee him in ſuch a dreſs, and endeavouring to get away from him.

28. In reading and writing, thou muſt learn from and be directed by others, before thou pretendeſt to teach and direct. Much more does this hold true in the conduct of life.

29. "Thou wert born to be a ſlave, (ſays "one) for reaſon thou haſt none.

30. "My heart in ſecret ſmiled.

31. "Virtue they taunt, and with harſh words "revile."

32. To ſeek green figs in winter denotes a mad man. Juſt is he who would have children when that ſeaſon of life is paſt.

33. EPICTETUS ſeeing a man fondly careſſing

his child, adviſed him to conclude with this reflexion, to-morrow thou mayeſt die. But are not theſe words of bad portent? Nothing, ſaid he, is of bad portent, that expreſſes any of nature's operations. Is it ominous and of bad portent to mention the gathering of the grapes? Grapes are firſt ſour, then ripe, then dry. All is change, not into nothing, but into ſomething that does not now exiſt.

34. It is a ſaying of EPICTETUS, that no body can robe a man of his will. The ſame philoſopher, diſtinguiſhing all mental operation into three heads, lays down the following ſhort rules with regard to each. In judging of things, be wary and diſcreet; for to aſſent or diſſent rightly, requires art and ſkill. In proceeding to action, take care to make allowance for obſtacles, and that the actions themſelves be ſocial, and according to the rule of fitneſs and proportion. With regard to deſire and averſion, extinguiſh the firſt intirely, and let the other fall only on ſuch things as are in our own power. The buſineſs therefor, ſays he, is not about matters of ſmall concern, but whether one is to be a madman or not.

35. SOCRATES uſed to ſay, which would you have, ſouls rational or irrational? Rational to be ſure. What ſort of rational, ſound or haughty? Sound. Why not ſeek after them then? Becauſe

we have them already. Why then do you quarrel and fight with one another?

36. He who has not always one and the ſame aim in life, cannot be all his life-time one and the ſame himſelf. But the ſameneſs of aim is not ſufficient, unleſs it be alſo ſuch as it ought to be. For ſince all men have not the ſame opinion of every thing that is commonly eſteemed good, and agree only in thinking thoſe things good, which are ſubſervient to good fellowſhip, a man's chief end and aim ought to be the conſervation and advancement of ſocial and civil life; for if one has this end always in view, his actions will be uniform, and himſelf always the ſame.

SECTION XII.

1. IT is thy own fault if thou haſt not every thing now, that thou wouldſt be glad to have at any time hence. The whole ſecret lies in this, to omit what is paſt, commit to providence what is to come, and direct the preſent according to holineſs and juſtice; holineſs, by acquieſcing in thy lot, for nature produced it for thee, and thee for it; juſtice, by ſpeaking the truth freely and without reſerve, and doing what law and the reaſon or fitneſs of the thing itſelf requires. Let

not another's naughtineſs, or what he may think or ſay, be any hinderance to thee, nor even the feeling of that fleſhy maſs collected round thee; for that is no concern of thine, but of the thing itſelf which ſuffers. If thus when death approaches, thou regardeſt ſolely that diviner part of thee, the Mind, overlooking all things elſe, and art not afraid of ceaſing to live, but of never beginning to live according to nature, thou wilt become at length a man worthy of the world that brought thee forth, and be no longer a ſtranger in thy own country, wondering at things that happen daily, and fixing thy heart on things that are uncertain.

1. God looks into the naked mind, without regarding the bodily ſhell, and all that maſs of filth belonging to it; for ſuch is the connexion between his thinking part and thoſe ſtreams of thought which iſſue from it, that by it only he communicates with them, and them alone. If thou accuſtomeſt thyſelf to do the ſame, thou wilt free thyſelf of great diſtraction: for he who regards not even the body itſelf, not to mention fame, dreſs, habitation, with ſuch other trappings and ſcenery, muſt be entirely at his leiſure.

3. Thou conſiſteſt of three things, body, ſoul, and mind. The laſt is properly thine. The reſt are thine only in ſo far as they are committed to thy care. If therefor thou ſeparateſt from thyſelf,

that is from thy mind, what others ſay or do, what thyſelf haſt ſaid or done, what future proſpects are apt to diſcompoſe thee, whatever independent on thee, concerns theſe acceſſary parts of thyſelf, the body and its vital ſoul, and in general whatever depending on external cauſes goes along with the ſtream of fate, ſo that the thinking power detached from things without, and diſengaged from the collateral power of fate, enjoys itſelf in acting juſtly, ſpeaking truly, and well-coming all events; if thou ſeparateſt I ſay the mind from all its foreign and adventitious attachments, from things paſt and things to come, making thyſelf like what EMPEDOCLES calls a globe exact and whirling round with glee, ſtudying only how to employ that life which thou haſt, that is, the time preſent, thou mayeſt paſs through the remainder of life quietly and magnanimouſly, and with full ſatisfaction to thyſelf, until the very laſt moment.

4. I have often wondered how it is that a man loves himſelf better than another, and yet makes leſs account of his own opinion concerning himſelf than he does of another's. For ſuppoſing ſome God or ſome grave prudent man was to take one under his inſpection, and commanded him to diſcover every thought that enters his mind, how ſoon he is conſcious of it to himſelf; he could

not bear the reſtraint not for one day. Thus we ſtand more in awe of our neighbours, and what they think of us, than we do of ourſelves.

5. How comes it that the Gods, having ordered all things well, and with ſuch marks of tenderneſs for the human race, ſhould commit this one overſight, that there being ſome men of true worth and probity in the world, men of intercouſe with heaven, and who by a holy life, and conſtant practice of ſacred rites, have contracted an intimate acquaintance with the deity, that theſe men ſhould be totally extinguiſhed by death, ſo as never to exiſt again? But if the caſe is really ſo, thou muſt know that the Gods would have ordered it otherwiſe, if it had been fit ſo to do: for if the thing had been fit, it would have been poſſible; and if it had been ſuitable to nature, it would have proceeded from nature. But as it has not proceeded from nature, ſuppoſing that to be the caſe, thou mayeſt aſſure thyſelf that it ought not to have been otherwiſe, and is right juſt as it is. For that the Gods are good and juſt, is evident from allowing thee thus to argue and debate the point of right with them; and if they are ſo, it is impoſſible that any thing unjuſt or unreaſonable could have eſcaped them in the conſtitution of the world.

6. Deſpair not preſently of being able to do any thing that is fit to be done: for cuſtom makes

things eaſy, which at firſt ſeem impracticable: the left-hand, tho' weak and aukward in other reſpects, holds the bridle better than the right, becauſe it is accuſtomed to it.

7. Remember theſe following particulars. In what habit of body and frame of mind death ought to find thee. The ſhortneſs of life. The immenſe gulph of eternity paſt, and of the eternity to come. The frailty and weakneſs of the material principle of every thing, conſidered in itſelf abſtractly from the ſubjected matter. The end or intention of human actions. What pain is, and what pleaſure is, what death is, and what fame is. Who is the man that diſtracts himſelf with care and anxiety, and allows himſelf no leiſure. How no man is moleſted by another. That all is but opinion, and fancy governs the world.

8. With regard to the uſe of his maxims or principles, a man ſhould be like a boxer, and not a gladiator. The one lays by his ſword, and takes it up again; the other carries his fiſt always with him, and has no more to do but clench it.

9. Look into things themſelves, diſtinguiſhing between, and conſidering apart, their matter, their form or active principle, and their end.

10. Conſider that the power a man has to do nothing but what God will approve, and to welcome every thing that God diſpenſes, is no ſmall

matter, for it is all he wants to be able to conform himſelf to the order of nature.

11. The Gods are never to be complained of, for they never err willingly or unwillingly. Nor are men to be complained of, for they err not willingly. Therefor thou oughteſt never to complain at all.

12. How ridiculous is it and how much like a ſtranger in the world, to wonder at any thing that happens in it.

13. Either fate, or providenee, or chance governs the world. The firſt is abſolute neceſſity of exiſtence, according to which one thing flows from another in an unalterable order. The ſecond ſuppoſes deſign and contrivance, with the ſuperintendency of ſome mind or minds that are beneficent, merciful and placable. The third ſuppoſes the world and the affairs of the world to be a meer heap of confuſion without any order or government. If fate bears ſway, and every thing muſt be as it it, why doſt thou ſtrive againſt it? If a merciful providence ſuperintends, endeavour to make thyſelf worthy of the divine favour. If all is but a confuſed medley without order and government, be contented that in the midſt of ſuch a tempeſt, thou haſt within thyſelf a mind ſufficient to direct and govern thee; a mind, that when the tempeſt rages, ſtands unſhaken and

firm as a rock; while the fleſh, the vital ſoul, and the like, muſt yield to the violence of the ſtorm, and are conſtrained to become the ſport of the waves. Does not a burning lamp ſend forth its light, until the very moment it goes out? And ſhall truth, and juſtice, and temperance, vaniſh out of thee, before thou art extinguiſhed?

14. When thou fancieſt that one has done amiſs, reaſon thus with thyſelf. How do I know that it was amiſs? And if it was ſo, his own conſcience has condemned him, and he has ſuffered for his folly, as effectually as a madman who ſcratches and tears his own face. Conſider moreover, that to deſire that a fool ſhould not err, is like deſiring that the fig tree ſhould not convey ſap to its own fruit, that children ſhould not cry, that horſes ſhould not neigh, or the like neceſſary effects ſhould not follow their cauſes. While a man is under the influence of a perverſe diſpoſition, how is it poſſible for him to do what is right? Cure the diſpoſition therefor if thou canſt, or bear with its effects.

15. If a thing is not fit to be done, do it not; if it is not true, ſay it not. For thy purpoſe ſhould be, to act always with a view to the nature of things, and to look into every object that ſtrikes the imagination, ſo as to ſee what it is really and preciſely in itſelf, to unfold and lay open

the nature thereof, diſtinguiſhing and conſidering apart its active principle, its material ſubject, and the extent of its duration, or the time wherein it muſt ceaſe to be.

16. Be ſenſible at laſt that there is ſomething in thee of a more excellent and divine nature, than that which is the ſource of thy paſſions, and in general than all that which moves thee like a puppet, and is meer machinery in thy conſtitution. How ſtands this mind of thine affected at this preſent time? Is there any fear, any ſuſpicion, any hankering, or any ſuch other diſorder?

17. In the firſt place, thou art to do nothing at random and without an aim. And in the next place, thy aim is to be no other than the maintainance of good fellowſhip.

18. Remember that ere long, thou, and every man alive, and every thing thou ſeeſt, will be no more; for it is the nature of every thing to be changed, altered, and deſtroyed, to the end that others may ſucceed them.

19. Opinion is every thing, in ſo far as a man's opinion of a thing is that which makes it either good, evil, or indifferent to him. Now it is in thy power to rectify thy opinions of things. Lay aſide then that falſe and moleſting opinion of any thing being an evil to thee, that proceeds not from thy own will; and thy caſe will be like that

of one who has weathered the point of a bay, and has got into ſmooth water and ſtill air, under cover of the land.

20. Any ſingle action ceaſing in due ſeaſon is not the worſe for having ceaſed, nor does the agent by that ceſſation only ſuffer any evil. In like manner, that whole ſeries of action called life, if it ceaſes in due ſeaſon, is not the worſe for that ceſſation; and no more can the perſon himſelf who ceaſes to live be ſaid to ſuffer any evil. Now the due ſeaſon and boundary of life is that which nature aſſigns to it, ſometimes the particular nature of the perſon whoſe life is ſo bounded, as when one dies of old age, but always and in evevery caſe the nature of the univerſe, whoſe parts inceſſantly changing, the whole ſyſtem continues always in full vigour and perfection. Moreover, whatever contributes to the carrying on the work of the univerſe is honeſt and comely, and for that reaſon alſo the ceaſing to live, is not an evil, conſidering that no baſeneſs or diſhoneſty can belong to a thing, that depends not in our own choice, and is not inconſiſtent with good fellowſhip. On the contrary, death is a thing really good, as being a thing ſeaſonable, ſubſervient, and congruous to the univer'e. Accordingly, he who goes along with God, and tunes his will into harmony

with the courſe of things, may be ſaid to play in concert with the deity.

21. Theſe three things ſhould be always in readineſs. Firſt, in action to do nothing at random, nor otherwiſe than juſtice itſelf would have done it: and as to the events of the world, to remember that they proceed either from chance or providence; if from chance, that thou art not to complain of them; if from providence, that thou art not to find fault with them. Secondly, what every thing is in its elementary ſtate until vivification, and from vivification until it gives up the ghoſt; of what compounded, and into what it is reſolved. Thirdly, if raiſed above the clouds, thou wert to behold from on high the affairs of men, what vaſt variety wouldſt thou perceive, while at the ſame time the adjacent inhabitants of the air, and upper æther, are under thy eye? And that take this flight as often as thou wilt, the proſpect will be ſtill the ſame: thou wilt ſee how uniformly things revolve, how ſhort is their duration, and after all, how great the pride of puny mortals.

22. Reject that falſe opinion of things not in thy own power being either good or evil, and thy ſalvation is wrought. Now reject it thou mayeſt; for who can hinder thee?

23. When thou art diſcontented with any

thing, thou haſt forgot that every thing proceeds from, and is according to the laws of the univerſal nature. Alſo that the fault is another's, and moreover, that things always did, ever will, and do now every where go on in the ſame train. Alſo how great a man's affinity is to the whole human race, not as partaker with them of blood or ſeed, but of mind and underſtanding. Thou haſt forgot alſo that every man's mind is a God, a ſtream flowing from that fountain. That nothing is properly a man's own, but that child, body, and the vital ſoul itſelf proceeds from thence. That all is but opinion, and every thing is with regard to us what we fancy it to be. That the preſent moment is all a man lives, and all that he loſes when he comes to die.

24. Think often of thoſe whoſe hearts have on occaſion burned with anger and indignation; of thoſe who by their great exaltation and ſplendor of their name, by the weight of their diſtreſſes and misfortunes, by the fury of their enmities and hatreds, or by any other ſuch caſualties have ſignalized themſelves. Then put the queſtion to thyſelf, where now are all theſe things? Meer ſmoke, and duſt, and a tale, or not even ſo much as a tale. Let the conſideration alſo of every thing that comes under the following head accompany the foregoing; as for example, FABIUS

CATULINUS retired to a country ſeat, LUCIUS LUPUS and STERTINIUS in Baiæ, TIBERIUS in Caprea, and VELIUS RUFUS, and in general all thoſe whimſical diſguſts and attachments which men are apt to have to ſome particular things. How mean and contemptible are all ſuch fond conceits, and diſtinctions between things whoſe difference lies only in fancy! and how much more is it like a man of ſenſe to employ the talent given us, and manage the lot which has fallen to our ſhare, with juſtice, moderation, and reſignation to the Gods! The pride that is founded on fantaſtical humility is of all others the moſt intolerable.

25. To thoſe who aſk where haſt thou ſeen the Gods, or whence concludeſt thou their exiſtence, that thou ſhouldſt thus worſhip them? it may be anſwered, firſt, that they are viſible to the eyes; and then, ſecondly, that I honour my own ſoul even tho' I never ſaw it. After the ſame manner I believe that the Gods exiſt, and revere them from what I feel of their power.

26. A man's ſalvation lies in this, to have an exact and perfect knowlege of every thing, what its material and what its active principle, to adhere ſtrictly to juſtice in his actions, and to truth in his words. What more is wanting but to enjoy life in an uninterrupted courſe of good action,

exhibiting one on the back of another, without the leaſt intermiſſion!

27. The light of the ſun is but one, though it be disjoined by walls, mountains, and a thouſand other things. There is but one common ſubſtance, though it be diverſified by the proper qualities of numberleſs bodies. There is but one intelligent ſoul, though it ſeems alſo to be diſtributed among innumerable natures, whereof each has its proper bounds. There is but one intelligent ſoul, though it ſeems alſo to be diſtributed among numberleſs individuals. Now of theſe general ingredients in the compoſition of particular beings, the vital and ſubſtantial parts, though they have not properly ſpeaking any mutual perception or ſocial intercourſe, are notwithſtanding united into particular ſyſtems, by means of thought ſuperadded to them, and by that mutual attraction or gravitation which obtains between things of a ſimilar nature. But on the other hand, the intelligent principle has a peculiar correſpondence with its own kind, and ſuch a fellowſhip as nothing from without can interrupt or disjoin.

28. What art thou ſollicitous about? Is it to prolong life only? But what more is life than feeling, thinking, moving, ſpeaking, filling and emptying? Does any of theſe things merit thy concern, or are they not rather things of no value

and importance? If ſo, betake thyſelf to that which is the true end of life, that is, to be obſequious to God and reaſon. Now it is repugnant to the honour due to God and reaſon, to grumble becauſe one is by death deprived of ſuch things.

29. What a ſmall part of infinite duration is allotted to every individual! for juſt raiſing its head above water, it plunges again into the ocean of eternity. How ſmall a part of the univerſal ſubſtance! How ſmall a part of the univerſal ſoul! How ſmall a clod of the whole earth is enough for thee to crawl on! Conſidering all theſe things be no otherwiſe high minded, than ſo as to do what thy own nature requires, and to bear what common nature diſpenſes. The whole lies in this, what uſage and treatment the mind gives to itſelf; for all other things are but droſs and vapour, be they matter of choice or not.

30. To conſider that even men, who placed their happineſs and miſery in pleaſure and pain, have nevertheleſs made no account of death, is a ſtrong incitement to the contempt thereof. To the man who places his happineſs in acting according to the rule of fitneſs and right reaſon, without regarding how many actions he exhibits, and how long he continues a ſpectator of the world, to ſuch a man death has nothing terrible. Thou haſt been a member of this great commonwealth;

if for fifty years or five only where is the difference to thee? The adminiſtration of this common-wealth has no reſpect of perſons; what hardſhip doſt thou ſuffer then, ſince it is no tyranny or corrupt judgment that diſmiſſes thee, but nature herſelf which called thee in, as if the director of the ſtage ſhould diſcharge the actor, whom he employed to act a certain part. But of the five acts, ſays one, I have only gone through three. Well replied as an actor on the ſtage, but in the affair of life three acts make the whole piece: for the perfection of the piece was determined by that ſame cauſe, which at firſt compounded and now diſſolves thee; in neither of which thou thyſelf haſt any hand. Go off then meekly, for the diſmiſſer bears no malice.

THE END.

The following PHILOSOPHICAL PIECES of Antiquity are all printed and ſold by ROBERT URIE.

I. The memorable things of Socrates. In four books. Tranſlated from the Greek of Xenophon. A new edition corrected and improved. To which is preſixed, an eſſay on the life, character and doctrine of Socrates; never before printed. 12mo. Price 3 s. bound.

II The banquet of Xenophon. Done from the Greek, with an introductory eſſay to lady Jean Douglaſs, concerning the doctrine and death of *Socrates*. By James Welwood, M. D. fellow of the royal college of Phyſicians, London. 12mo. price 2 s. bound.

III. The tablature of Cebes the Theban, the diſciple of Socrates, (being an allegorical picture of human life.) Tranſlated from the Greek, by Samuel Boyſe, A. M. author of the poem on Deity. 12mo. Price 6 d. ſtitched.

IV. The diſcourſes of Epictetus. Tranſlated from the Greek of Arrian, his diſciple. A new edition, carefully corrected. 12mo. Price 3 s. bound.

23 OC 62

V. The Manual and fragments of Epictetus, which are now extant. Tranſlated from the original Greek. 12mo.

VI. The commentary of Hierocles on the golden verſes of Pythagoras Tranſlated from the Greek. The ſecond edition improved 12mo. Price 2 s. 6 d. bound.

VII The moral characters of Theophraſtus. Tranſlated from the Greek, by the reverend Henry Gally, M. A. The ſecond edition. 12mo. Price 2 s. bound.

VIII. Cato Major; or, a treatiſe on old age. By M Tullius Cicero. With explanatory notes from the Roman hiſtory. By the honourable James Logan, Eſq; late preſident of the council of Philadelphia. 12mo. Price 2 s. bound.

IX. Thoughts of Cicero, on the following ſubjects *viz.* 1. Religion. 2. Man. 3. Conſcience. 4. Paſſions. 5. Wiſdom. 6. Probity. 7. Eloquence. 8. Friendſhip. 9. Old-age. 10. Death. 11. Scipio's dream. 12. Miſcellaneous thoughts. Firſt publiſhed in Latin and French by the Abbe d' Olivet; and now tranſlated into Engliſh, with the original Latin. 12mo. Price 2 s. 6 d. bound.